The New Unity

Barber & J D
502 Chestnut st
96 1

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

Established 1878. Chicago, June 20, 1895. New Series, Vol. 1, No. 16.

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Contents

EDITORIAL. Page.
Notes 241
Who are Ready to be Counted? 242
OLD AND NEW 242
THE LIBERAL CONGRESS.
The Interchange of Ministerial Courtesies Across Theological Chasms, by REV. JOHN FAVILLE. ... 243
Supplementary Report of the Liberal Congress 244
The Standard Club Reception 247
Sunday School Unions, by REV. E. A. HORTON 247
Jew, Muslim and Christian 249
THE HOME.
Helps to High Living (Elizabeth Harrison); Open Secrets (*verse*); Wasps as Pets, Where Do Children learn Lying? 249
THE LIBERAL FIELD 250
CORRESPONDENCE 251
THE SUNDAY SCHOOL 254
THE STUDY TABLE 254
ANNOUNCEMENTS 256

Editorial

Beautiful world!
Bursting around me,
Manifold, million-hued
Wonders confound me!
From earth, sea, and starry sky,
Meadow and mountain,
Eagerly gushes
Life's magical fountain.
Bright world! brave world!
Though witlings may blame thee,
Wonderful excellence
Only could frame thee!

—John Stuart Blackie.

"*For Value Received, We Promise to Pay.*"—This was the motto of the graduating class of the High School of Cedar Falls, Iowa, last week. It smacks of commercialism, but it is of far reaching and deep seeking spiritual significance. It hunts out the highest transcendentalism. How many of us are paying for value received? The highest value received is paid not back but forward. Let the high-school boys and girls of Iowa prick our consciences with this most religious of mottos.

THE Editor has not yet completed his round of schools, so is unable to speak the deliberate word concerning the commencement at Meadville. Next week we hope to speak at greater length. This must suffice at present. A large class of twelve was offered for graduation. Under hopeful conditions Mr. N. P. Gilman was unanimously elected to fill the chair of Sociology, recently made possible by the bequest of Mrs. Hackley, and Professors Freeman and Christie were re-elected for the term of five years each, to continue the excellent work they have been doing in their respective departments.

THE call of a committee, consisting of Jane Addams, H. N. Higginbotham and W. L. Tomlins, for original songs that will express "the newer sense of fellowship, suitable to become the folk song of the new day and the new people," is a most creditable one. A first prize of one hundred dollars, a second prize of fifty dollars and a third prize of twenty-five dollars are offered by Mr. Higginbotham. Henry D. Lloyd, J. Vance Cheney and Hamlin Garland are on the committee of award. This may not be the best way to create poetry, nothing may come of it, but we hope a great many people will try. Among those who try let there be a large number of THE NEW UNITY readers. A copy of the circular can be obtained by addressing W. L. Tomlins, Central Music Hall, Chicago. The contest will be open until August 1.

WE take great pleasure in giving to our readers this week the paper on "Interdenominational Courtesies" by Mr. Faville, read at the recent session of the American Congress. Mr. Faville has touched an important subject in a manly way. We would like to be able to send his word to every Protestant minister in the country. Perhaps others will be impressed with it as we are and will send us the money to put it into a pamphlet form that it may be distributed far and wide. When the *odium theologicum* is removed and men are respected not for the doctrines they hold but for the spirit in which they are held, and it is recognized that each soul is responsible for its opinion, then the variety of doctrines which now distract the world will be its charm and its inspiration. Then dogmas will become convictions, and creeds, being the private property of the individual, will be an inspiration, not a fetter.

THE *Christian Register*, true to the news paper instinct but not true to the historical method, has secured a report of the last Congress from one who reflects its own theory of the Congress,—that is, one who does not believe in it,—rather than from one who does believe in it. The writer of the report in the last *Register* has written the last Congress "small," after his own conception of it; and the newspaper shows its editorial bias that seeks a report from such a source. Mr. Johonnot has from the start represented what he himself calls "a denominational Universalist" or "a denominational Unitarian," for he delights in the fellowship of both. He frankly admits that the offensive clause on the Congress platform is the purpose to organize "*non-sectarian churches.*" He says that the Congress must drop not only the word but the purpose to establish "*non-sectarian churches,*" if it would succeed, for in so doing it will "alienate present denominations." The "denominations" represented by the spirit of this reporter have never been allied, and he himself frankly confessed in his address before the Congress that even the long-ranged, mild persuasion of Mr. Judy's plan is not at all likely to succeed. If the Congress has no other interest than to protect the denominational pride and the sensitiveness of these "denominational Unitarians and Universalists," who consciously or unconsciously are assuming the role of the dog in the manger, who begin to snarl because the Congress seems to be able to use a little of the hay which they cannot eat and do not use,—it has no good excuse for being and it had better cease to be. The chief work of the Congress is for the unreached contingency, the isolated souls of America. The "denominations" that are afraid of the non-sectarian spirit and work will never join the Congress on any conditions, and they will stay with this Congress only to minimize it, help it only to neutralize it. But there are Unitarians and Universalists, we believe very many of them, and, let us be thankful, many liberal souls who are neither Unitarians nor Universalists in name, who are not so vigilant for the "denomination" as they are loyal to the spirit which called these "denominations" into being and the high truths which represent their

central thoughts,—thoughts which ever have had and ever will have wider reach than the boundaries of a sect. The Congress is dear to such Universalists, Unitarians and outsiders, because it does represent the *non-sectarian spirit* of the Nineteenth Century that welcomes ever the broader thing and cannot be frightened away by the silly gag of "a new denomination," which the *Christian Register*, through the present correspondent, as elsewhere, has worked for about all it is worth. This cry interprets not the Congress method or spirit, but it does show the timid apprehensions of those who consciously or unconsciously love the *denomination* more than the *truth the denomination stands for*, and who dismiss with a diminutive sneer as an "impracticable generous sentiment" what looks beyond and above the denominational enclosures. The Congress has a work to do and it will be disloyal to this high task if it is to be frightened off by the panic of a sectarian fear.

Who Are Ready to be Counted?

The Parliament of Religions was a beginning and not a fruition, more of a prophecy than a realization. The American Congress of Liberal Religious Societies is its legitimate child, spiritually and physically. It is not a thing that has attained its growth or reached its final form, but it is a loyal pursuit of an ideal which is not a heritage from the Unitarian, Universalist, Jewish or Independent antecedents. These factors enter into the larger inheritance that comes from the developed religious experience of humanity, the slowly clearing thought of men who apply science and scientific methods to the study of religious history and religious problems. It is as such, an unformulated ideal, a holy groping for a fellowship and a potency that will spring from a synthesis not yet realized, that the Congress appeals for support. That its name and objects are clumsily stated and inadequate to the possibility, goes without the saying; but shall this lead us to abandon the pursuit or, rather, to enter more eagerly into it? "I criticize by creation," said the great Angelo. The Congress has already done something in this direction. It has builded somewhat the denominational enthusiasm in some directions, by suggesting a fairer ideal. That is not its fault, but its virtue. It has accomplished enough to bring forth the old cry of negative work, but if ever a movement was inaugurated in a constructive spirit, this movement was. In the present development of religious thought and the present condition of so-called "liberal religious organizations," the words "non-sectarian" and "undogmatic," though carrying etymological negation, represent the most positive constructive ideal now stirring all denominations and all religions. The negation is incidentally the affirmation, is central. After awhile these affirmations will become so apparent that they will either illuminate present phraseology or supplant them for more constructive ones.

The Congress has already demonstrated the reluctance of existing "denominations," even of the most liberal kind, to develop their ideals except in so far as they can be developed by themselves from the within, inside their own enclosures and under their own chosen names. This is not surprising, perhaps not to be regretted. They have their tasks to perform. They have their duties and responsibilities. Some of them, like Mr. Savage, still hope to make their own denominational words the grandest words in the language, to make them the rallying center around which the best thought and highest life of the race will consciously gather. We bid such "Godspeed" and wish them high success. The Congress turns to its more legitimate constituency, to the individual men and women, the unorganized and isolated who throughout the length and breadth of this land are now ready to work for a spirit that is for the present at least non-sectarian and undenominational. If, far down in the future, this movement shall follow the law of organization and become first organically potent then organically impotent, it will meantime have justified its being and have accomplished its work, and by that time the threatened evil will find its own correction. God will raise other independents who will throw off the thrall and carry on the banner. The present question is who will apply themselves to the task at hand. A few organized religious societies are ready. In the first year of its life twenty such enrolled themselves under the banner of the Congress, reaching from Dakota to New York; and eight general bodies, conferences and associations sent delegates. We have every reason to believe that these affiliated organizations will be increased. As the discussion makes things clear, more and more of them will like this kind of "danger," will brave the threatened "absorption;" for whatever will be lost will be the transient, and the absorption will be towards that beatific state of unity and harmony which forms the charm of the Buddhistic Nirvana. But the support of the Congress from this direction must necessarily be inadequate. Local societies are burdened with local problems and local obligations. The deliberations of the last meeting were wise, when they turned from societies to individuals for their main support. The committee recommended the raising of five thousand dollars this year, and that the bulk of it be sought among individual believers in the cause it represents. The safest confederation is the confederation of individual hearts. We have started out to find five hundred people who believe in the Congress sufficiently to enroll themselves in this list of annual members by the payment of five dollars or more, and one hundred people who will seal their faith and testify to their conviction by the payment of twenty-five dollars as life members.

Has the Congress reckoned without its host? Are there not these six hundred souls, or their equivalents, who will read this editorial, whose minds are already made up, whose duty seems clear and who will not delay in sending to the General Secretary an assurance of their fellowship intentions? If your five dollars is not at hand, send us your assurance at once and let the money be forthcoming at your convenience during the year. But the five dollar promise on your part is not the measure of your opportunity. Every one of you has one or more neighbors who believe in this thing and who are ready to work for it. Send their names along with your own. There are others whose measure is twenty-five dollars, and still others whose consciences will approve the hundred dollars more than the twenty-five dollars. Let them send the money and make thereby not one, but four life members.

Reader, we mean you, yourself, you who are beyond our personal appeal, you who have no pastor to remind you of your personal duties, no home society either, to drain your resources or to stay your spirits. We shall publish next week the list of supporters already secured. We hope to keep that column occupied until we have realized

500	x	5	=	$2500.00
100	x	25	=	$2500.00
				$5000.00

Old and New.

Star Dust Revealed by a Sunbeam.

Church union is progressing in Great Britain. The Free Church Congress just held in Birmingham brought forward the fact that the various evangelical churches represented have formed councils for federations in over 150 British centers of population.

The American Museum of Natural History has recently acquired Professor Cope's famous skeleton of the little Eohippus, or four-toed horse, from the Tertiary strata. This curious creature, the oldest of all the horses known, measures only about 3½ hands high, and, though hardly larger than a fox, possesses most of the characteristics of a full-grown horse, including the space for a bit at the end of the lower jaw. Its limb bones are about as thick as a pencil, and its forefeet consist of four little toes all resting on the ground, with an undeveloped fifth.

The Chinese have this saying—"Great souls have wills. Feeble ones have only wishes."

Down in the Grass.

What did you get for the stooping
  Down in the grass so low?
I heard the rushing of many winds
  Through a green world come and go,
And the dream of a song in a faint white flower
  Before it began to blow.
And this got I for the stooping
  Down in the grass so low.

This much I got for the stooping
  Down where the soft winds blew,
The feel of the moist young green things
  That feed on the sun and dew.
And the song that I learned from the small, white flower,
  It singeth the whole day through.
This much I gathered, a little young song
  That bloomed in the grass and grew.

—Anna H. Branch, in *The Independent*.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The Interchange of Ministerial Courtesies Across Theological Chasms.

AN ADDRESS BY REV. JOHN FAVILLE, PASTOR OF THE FIRST CONGREGATIONAL CHURCH, OF APPLETON, WIS., DELIVERED AT THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES IN SINAI TEMPLE, CHICAGO, JUNE 6, 1895.

Who shall exchange pulpits? is the inquiry now before us. In comparison with others this Congress is discussing, it may seem a small question, but with many a pastor it is a more disturbing one than evolution and more practical than the higher criticism, and it is one the people are more interested in than in much of our philosophy and theology.

The question leads to so many others, also, that I am sure it will prove its right to a place on the program.

There are several denominations in which pulpit exchanges, except within their own ranks, are shut off by the law of the church. These pastors can associate with us on patriotic, benevolent, educational platforms; many of them in spirit bridge the chasm between their pulpits and ours; some chafe over the restriction, but there is now no remedy but withdrawal or revolution.

But with most sects no ecclesiastical law interferes; the barriers are custom and creed. The traditions of a religious body have weight and some exchanges are delayed or barred out with not much excuse but this. The most formidable foe to this kind of fellowship, however, is our theological differences. In the earlier days of some of the evangelical denominations there could be no interchange. Had Roger Williams, the Baptist, proposed an exchange with John Cotton, the Congregationalist, it would have been denied. Had some faithful Methodist, a hundred years ago, wanted to exchange pulpits with some staunch Presbyterian, he would have found no responsiveness.

But the line of separation now is drawn generally between those pulpits called Liberal and Orthodox. It is still assumed by the majority of evangelical ministers that there is a great gulf fixed between them and their unevangelical brethren.

We, too, like our brother pastors in the "close communion" churches, can stand side by side in many places. As the Congregational and Unitarian clubs of Fall River, Mass., did recently, we can have a union meeting on Sociology. We can talk in each other's pulpits on temperance or patriotism. We sit on the same platform and join in the services on Thanksgiving Day—but when the liberal pastor approaches an orthodox pulpit with a sermon, the sign at the door reads, "Thus far shalt thou come and no farther."

Why is this? Ought it so to be? Can we change it? are pertinent questions. Pertinent because there is confusion in the minds of some. Others are restless over the present restrictions. Some deny their reason or common sense, others question their Christian basis, while a few defy the traditions and exchange pulpits in spite of ecclesiastical or theological divergences.

The growing intimacy of pastors and churches in other than ecclesiastical relations, the community of interest between them, the mixed character of most congregations having both radical and conservative elements, the spirit of co-operation which is in the air, the rising conviction that unity and fraternity are the largest words in human relations—these are forcing the questions: What shall be the bearing of pulpits with diverse creeds towards each other? What are some of the things in the way of a free interchange of this kind of ministerial courtesy?

As barriers there are:

1. The idea that the pulpit must stand for "sound doctrine." That, closely defined, means the creed of my church; but, as applied to pulpit exchanges, "sound doctrine" means that of the evangelical churches. Ths pastor is the disciple of a creed, the defender of a system, the exponent of a school of theology; and his pulpit must be kept free from heresies, or he is not faithful to his trust. It is acknowledged that the pulpit stands for more than sound doctrine; sound living is not lost sight of; but, as between a Unitarian preacher who is a sound liver but weak in creed and a Congregational preacher who is a sound thinker but weak in his living, it is assumed that I as a Congregational pastor must decide for the latter on an exchange; for in the one case the doctrinal soundness of my pulpit is compromised, while in the other it is maintained. Logically this would deny my pulpit to any but my own sect, and to that wing of it to which I might belong; and the sects who thus bound their pulpits are more true to their position than we. The claim that those who agree on essentials, on fundamentals, may exercise this privilege, leaves us still in confusion; for there is uncertainty and disagreement as to where is the dividing line in beliefs that are absolutely essential in building a church or propagating real Christianity or developing a soul. The emphasis, then, of the doctrinal side of the pulpit over others is the first barrier to a freer exchange.

2. A second barrier is in our ideas of the church. If the church to which we belong is regarded as an infallible guide; if it is the granary in which all essential religious truth is stored; if its creed has said the final word on the cardinal doctrines; if the church is a "divinely endowed entity," the leaders to be priests to mediate between God and man, instead of prophets to inspire and reveal; if the church is the ark which is to save a few from the general wreck instead of to "save the wreck," then narrow restrictions concerning the relations of ministers must follow. But if we believe with Ruskin that "there is a true church wherever one hand meets another helpfully, and that is the only holy church that ever was or ever shall be"; if the church becomes not a storehouse with magical power for blessing, not a philosophical school to be held together by its opinions, but a commonwealth inviting to itself all loyal citizens of the Kingdom of God,—then the pulpit of that church becomes a platform on which the Holy Spirit, the "Spirit that guides into all truth," has a hearing, and many of the restrictions of today in our fellowship might be replaced by a freer and more fraternal relation.

3. These exchanges have been checked by our ideas of what makes a true, holy life. We have said the first thing is to get the life grounded on certain doctrines. "As a man thinketh, so is he"; thought is back of action, ideas precede deeds—so we have spent much time in teaching others to think right; and when we have met a minister who did not think right,—that is, did not think with us,—we have assumed he must be a blight upon another life, because that other life wanted for its redemption the thoughts of our system or faith.

There is a half truth here that has bred an error in theological and ecclesiastical as well as other relations—a partial truth that has helped make an unnatural chasm between pulpits whose pastors longed for better things. There are ideas, principles, revelations, imperatives of the soul, that are a part of the essential groundwork of character, but they are not those that make schools of metaphysics or philosophy or theology. They are a common heritage of the race. When it arrives at certain stages of development, these fundamentals of moral and spiritual truth cannot be thrust out. Like mathematical axioms they will not yield—and God has not left it to this party or that school to hold them for humanity.

But here is the other and greater side. It is not the light we have, but what we use; it is not the truth we know, but live; it is not the doctrines we teach, but those incarnate in us,—that redeem and develop a soul—and for this work is wanted, first, a prophet, not a priest; a revealer, not a dogmatist; an inspirer, not an arguer; a great soul not a great system; a platform wide enough to have a hand-grasp for all sincere and devout lives.

When we learn that a "saved" soul is the one who is using the light it has, and that the developing soul is one who is honestly looking for more, we shall reduce the chasms that now separate many pulpits to crevices.

4. But the most practical barrier with many is the implication,—the interpretation of such exchanges between orthodox and liberal. A significance is attached to it that is false to those showing these courtesies. One reason why many more orthodox clergymen are not in this Congress is that their attendance would be misconstrued. Because the orthodox pastor consorts and consults with a liberal congress, it must be, they say, that there is a change of belief; my own presence here, and taking part in the program last year, was a grief to some conseratives because they felt it was certain that another minister was going over to the Unitarian or Universalist or Independent church.

We meet in the exchange of pulpits the same trouble. Most pastors in Evangelical churches are cordial and sensible enough to know that no harm would result if a Unitarian should occupy a Baptist pulpit or a rabbi a Congregational pulpit, for a sabbath. But the cry is at once raised, "What does this mean? Is our pastor becoming a liberal? Are the distinctions between churches to be broken down? Are the precious truths of our orthodoxy or heterodoxy to be lost in fraternal gush?"

When a Methodist and Presbyterian exchange pulpits, it is not supposed that either "vacates his convictions," or intends to make theological concessions or compromises on what he considers sound doctrines. Each man goes back into his own pulpit a little wider and wiser, and probably loving his own church better. But if a Methodist and Unitarian exchange, the former must face a fire of criticism, of insinuation, often of unwarranted claims on the side of the liberals, and fears and frowns, possibly threats, on the other side,—that make him refuse to do what he has constantly in his heart to do.

I have meant to intimate in what I have said about these barriers that they were not insurmountable; that they were built by partial or false ideas of the pastor, the church, the true life and the significance of such ex-

changes; that they were born of and now rest on distinction which time has largely ameliorated or obliterated, and which now carry an implication which is untrue to the parties on both sides. I have intended in my preaching today, as in my practice, to put myself squarely on record as believing that pulpit exchanges should not be limited as now, but left to the common sense and courteous spirit of pastors in all the churches. I believe the time is not far distant when there will be this interchange in the churches whose laws now forbid it. But the time is nearer when for those of us who are in the liberal and orthodox camps, unfettered by church laws,—those of us who have differences more speculative than practical, differences that relate more to infinity and eternity than to our relation to man and his life on the earth—I most devoutly believe the time is near when the barriers will be broken down.

Why do I say this?

1. Because there is a growing number of ministers on both sides who want it. Able, consecrated, and even conservative pastors are saying the solution of the vital questions of the hour, the effectiveness of the common work assigned us as "angels of the churches," the needs of the country districts and the dark places of the city, demand this better fellowship. And then there is an increasing number who are saying that, however settled we may be in our working creed, the mind that puts itself under a statement of truth from any party or sect as final, is not in harmony with the mind that refrains from doing this. That two lives now widely at variance in Bible interpretations and doctrinal systems, are nearer together than two subscribing to the same creed, but one with the dogmatic, the other with the open mind. The idea that if my brother Unitarian or apostle of Judaism and I meet, it is my first business to convince him I am doctrinally right and he wrong, is being replaced by the idea that, if back of each is the same honest, devout, receptive spirit, we *are* in fellowship one with the other, and all the ecclesiastical or doctrinal forces of the world cannot separate us.

2. This is coming because the people want it. They can be, they have been, trained against it, but human nature is irrepressible and the people are seeing false barriers have been raised in these religious relationships between liberal and orthodox. Religion is getting daily to mean a larger thing. Practical Christianity is magnified, no sect is found to have a monopoly of virtue or goodness. The people are dull on many of our theological differences, our nice distinctions of creed, but they are quick to detect the absence of an earnest, unselfish spirit in a pastor and they are tired of negatives. They are not naturally heresy hunters, they welcome any one who has a message. Freedom in pulpit exchange, if it is understood that it carries with it, on the part of their pastor, no necessary doctrinal revolution, and, on their part, no compromise of their own faith, will be welcomed by the people.

3. The work wants it. We are trying now to humanize, more than theologize, people in our churches—our theories of how to get a life into heaven here and hereafter vary, but we have to adopt the same practical methods to really help them. You can't grow two lives, any more than two oaks, on different principles. What we want most is not to know just the perfect way and the whole truth for a life, *but to help that life the best we can with what we do know.* The orthodox and liberal people have to be with and know each other, and help each other in other relations, and they do not refuse each other audience because they differ. Neither must they here, if to be fellow Christian workers is our duty. As I read of the life and interpret the spirit of Christ,—the way he met men, the way he worked for them,—it is unthinkable to me that he should sanction our present ways of working by separating. With some of the old-time scorn and energy he would drive us out of our temples to where we might get a larger vision of the work to be done and the oneness of fellowship that must come to do it. Not long ago, Dr. Lunn of England made in this city a plea for Christian union. He insisted that the old-time ignorance and sectarian superstitions as regards different denominations were vanishing. A more sensible and decenter mutual recognition and co-operation, he claims, we are compelled to because of the work.

A few months ago in Bay City, Michigan, twelve Protestant ministers and ten Catholic priests entered into an association for Christian unity. In every city there ought to be a union like this, and one step is always taken when the pulpits begin to recognize each other as allies and become exponents of Christian courtesy.

4. The truth wants it. "When in the heavens some great event is to take place, astronomers divide the continent and observe at different points. Then they compare notes and allow for differences in observers and instruments, in latitude and longitude, in the clouds or sunshine; and thus in some great movement or crisis, as the transit of Venus, they reach the truth." We, too, are astronomers, in the moral and religious heavens, and the truth wants from us this same comparison and observation.

An exchange of pulpits may not mean much in the actual advance of truth during the sermon hour, but it means a different bearing toward honest and consecrated thought on the other side. We put ourselves in a better mood to receive it by allowing a man from another point of observation to make his report.

5. The Kingdom of God wants it. The kingdom to be established on this earth is a leaven, but also a tree. As the latter it shoots out branches. It may be of organization and authority, of reason and revelation, of mysticism and scholasticism. One age grows liberty, another industry, another fraternity. One age exalts the ruler, another the ruled; one the person, another society.

Pushing up through this visible Kingdom of God on earth, towering above the other branches today, is what President Tucker calls "the new movement in humanity—from liberty to unity." And the church is throbbing with this movement. We have religious freedom so bountiful, so unchallenged, that we are almost tired of it. What more do we want? Equality? That is a false and fruitless wish. The glory of living, of growing, of doing, is in the fact that we are not equals and never can be. But we are in no dream when we call for unity.

Co-operation, partnership, sympathy, fellowship—these mean something, and these are the watchwords of our generation.

The great and noble army of pastors in our churches today must catch this latest shout of humanity. As leaders in one division of work that is to bring "glory to God, peace on earth, good will to men," we must make unity mean more than it has in the past. To stand in each other's pulpits occasionally, with no fears of a heresy trial, no vacating of honest convictions, without theological anxieties or bickerings, with no compromise of ecclesiastical loyalty, no fettering of a faith dear to us by birth and training and temperament; to honor as the most sacred of all ties the common aim, the oneness of spirit in a fellow worker and fellow traveler,—this Christlike touch of pulpits may not mean much alone, but these courtesies, these exchanges will be oases in the deserts of doubt and duty and sacrifice that we all pass through,—a rest, a peace hour in the clash of creeds and clamor of opinions about us; they will be springs that shall become the fountains of rivers of justice and knowledge, reverence and love, that shall flow through all the earth, to beautify and glorify our common humanity.

Supplementary Report of the Liberal Congress.

SYMPOSIUM ON THE ETHICAL AND RELIGIOUS CONTENT IN MODERN ART, IN MODERN POLITICS AND IN EDUCATION.

Thursday afternoon was mainly given to a symposium in which Dr. Paul Carus, of Chicago, Rev. W. R. Lord, of St. Paul, and Col. F. W. Parker, of Chicago, took part. After the reading of Dr. John Faville's paper, which went over from the morning session, Dr. Thomas introduced Dr. Paul Carus, who presented a paper on "The Ethical and Religious Content in Modern Art." Dr. Carus prefaced his paper as follows:

"Mr. Louis Prang, of Boston, a man whose name is probably familiar to everyone who is interested in art, should have addressed you today; but since he could not come personally, he requested me to take his place and I am sorry that you have to be satisfied with a substitute. Mr. Prang knows me to be in sympathy with his artistic ideals and is himself in sympathy with the philosophy and religion which it is my life work to present and to propagate. I speak here in his name and at his request, and lay down his intentions and aspirations, which I understand to be identical with mine. We both are impressed with the importance of religious art as an educational means, and we believe that a liberal religion which is destined to come to stay must find an embodiment in art."

He then said in part:—

"Art is a reflected image of the world in the crystal soul of the artist. Whatever the artist may choose as his object, and whatever means he may employ for representing it, the main element of art is, and remains, as it always has been, the artists' conception. The poet is an artist of thoughts expressed in words; the sculptor, of corporeal forms ensouling the cold marble; the painter, of colors as they appear to the eye; the musician, of notes as they strike the ear; all of them, according to their best ability, faithfully recreate the world as they conceive it; and this additional feature of the artist's recreation, "as they conceive the world," is the most essential element of art, without which a photograph would be superior to the most beautiful design that comes from a master's pencil.

"Since the harmony of cosmic law is omnipresent, every fragment of the world contains in itself the whole of nature. The milky way of the starry heaven is as much a revelation of the divine plan of the All as the snowflake, the hurricane in its terrific grandeur as much as the soul of man, and man's noblest aspirations. One part of na-

ture; ranges higher than the other; man is nobler than beasts, and living creatures are superior to inorganic nature, yet the same law is everywhere and the character of the universe exhibits a unity which makes all its parts appear as samples moulded according to one pattern. Thus, when art selects a particular object for its representation, it cannot help depicting in it the whole of nature; and in the conception of a landscape we can see, as through a glass, darkly, not only the condition of the artist's soul, his *Stimmung*, or mental mood, but also his world-conception. Indeed, no art is genuine art unless it be the expression of a world-conception, and no world-conception is serious unless it has been made the center of a man's soul: it must be the glow of his enthusiasm, the transfiguration of his joys and pains, his comfort in affliction, and the ultimate motive of his actions; in a word, it must become his religion.

"The artist's world-conception being the foundation of all art, it is natural that every age has its peculiar art, characterizing its civilization and religious aspirations.

"Dante's *Divina Comedia* and Raphael's *Disputa* characterize the world-conception of Mediæval Christianity at the dawn of the Renaissance. We admire them still for their poetic grandeur and technical beauties, but we have become strangers to the ideas which they set forth. The *Divina Comedia* has actually become repulsive to us in its descriptions of the tortures of hell, which are but little softened by the provision that the great tyrants of the age, among them bearers of the triple crown, are to be met in the place of eternal punishment where every one who enters must leave all hope behind. That which is to us the only redeeming feature of this awful vision, the stern enactment of justice without a consideration of persons, is the only point which makes it heretical among ecclesiastical authorities; but since it was exactly this severe verdict of the poet which made his poem popular among the people, we may regard the *Divina Comedia* as a genuine expression of the world-conception of his age in all its grandeur and dreadfulness.

"Raphael's *Disputa* is milder, and may still be enjoyed as much as Dante's stroll with Beatrice through heaven. It represents one side only of the mediæval world-conception.

"Now we ask, What is the art of today? Does art still fulfil its holy mission? Can we find in our art production an expression of the highest and noblest aspirations of our time?

"I regret to say that at present our modern art productions are upon the whole sorely wanting in philosophical depth and religious earnestness.

"What is the world-conception of our present civilization, in contradistinction to that of the Middle Ages, and also to the era of the Reformation?

"The essence of modern civilization is the scientific spirit of today. The one thing which distinguishes our civilization, the western civilization of Europe and North America, at the end of the Nineteenth Century, from all that have preceded it and all that are cotemporary with it, and makes it superior and more powerful than any of them, is exact science.

"The spirit of science is slowly percolating into human life in all its domains. It bridges the rivers, it builds railroads, it lights the darkness of the night with electricity, it opens to our eye a vista into the starry heavens surrounding us with their infinite grandeur; it discovers the cause and cure of disease; it explains the development of life and unravels the mystery of our soul, everywhere revealing to our mind the same wonders of life and the harmony of the same law.

"Scientists to a great extent have only instinctively pursued the scientific method; they are not always clear about it themselves. They frequently hit the truth as good billiard players unfailingly hit the balls, without knowing the mathematical laws in which the motions can be formulated. What we need still is a philosophy of science and a religion of science; and in addition we need a poetry of the scientific world-conception; we want to see its basic ideas represented in art, to let it appear on the stage and to assume a form in marble and bronze; we want its radiance to shine forth in colors, we want to hear its ring in music and enjoy its grandeur in verse.

"There are artists capable of accomplishing the work; but what can they do without a public? The Homeric poets would never have composed their epics if the Greek nation had not wanted to hear them, and Shakespeare is but the echo of the Elizabethan age. If we want poetry and art to become exponents of the scientific world-conception that is now dawning upon mankind, we must first educate the people so as to make them long for an embodiment of the leading thoughts of the time in productions of art. No American Shakespeare can rise so long as our public, like the prodigal son, swallows with delight the husks of vulgar show pieces. No American Goethe can be expected until there are at least a few who are hungry for spiritual food. No Raphael of a scientifically purified religion will paint us a new *Disputa* unless we are anxious to have him come. A Messiah, be it in religion or in scientific research or in art, is never born unless his appearance is needed and longed for, unless he is predicted by prophet and his paths are made smooth by predecessors.

"The scientific world-conception is a power; it is the mustard seed of the future humanity; it is the religion of the age to come, in which the truth of the creeds of the past will find their noblest fulfilment. We may be sure that new and grand art conceptions will come to the front in the nearest future, although it is difficult to say what their characteristic features will be, for it takes a genius to mould them.

"Religion, philosophy and art are inseparable. In the evolution of mankind and in the cultivation of our own soul we need the influence of this trinity to insure an all-around manhood of goodness, truth and beauty."

Dr. Carus was followed by Rev. W. R. Lord who spoke of "The Ethical and Religious Content in Modern Politics." He spoke first of the two definitions of religion, one of religion as the "life of the soul in the labor of divine love," and the other of religion as "the highest exercise of anything feeling and willing." "These two definitions," he said, "are useful as describing the religious content in modern politics. They complement each other. The one points to the source and quality of the motive; the other to the power and quality of the action. The one seems to me more religious, the other more ethical. Now, how much of this divine spirit and how much of this ethical action do we find in modern politics? I can but suggest things for you to think about.

"In the first place, then, God is still alive. God is at least as modern as he is ancient. Nay, I think to save ourselves from atheism we must aver that God is more modern than ancient, if the more perfect form may hold more of the life; and if there are any opposing facts to this statement, we must somehow interpret them into laws ethical and religious. But the great facts of the world do not need to be interpreted; they interpret themselves; they are positive demonstrations. I make the affirmation that the political world is fuller of ethical and religious life than ever before. Let me indicate to you some of these things:

"Foremost among them is the fact of the growth of a national consciousness in so many nations of the earth. Never in the history of the world has any nation but one, the Jews, arrived at such intense national consciousness as have several of the great leading nations of modern times. It is true of Italy, with her strong united life; of Germany, with her intense spirit of nationalism; and in the youngest of all the eastern nations, Japan, we see the result of her recent war, in that she has won the compensation of a strong self-consciousness, attained to a real national personality. Turn to our own country. We can no longer say the late war; but during the Civil War our country came to its self-consciousness, and since that time we have been growing more and more intense, until I think we have begun to sing with real meaning that national hymn we have sung all too carelessly, 'My Country, 'tis of Thee.' Our nation, in its intense self-consciousness, is arriving at the point where it is qualified to do its best political work. The nations are ready, through their proud self-consciousness, to respect one another and finally to love one another, and then to love democracy. Democracy is the assertion of personality; and not only this, it is the assertion of personality that belongs to others; it is ethical; it is altruism, for, as Theodore Parker has put it, it means 'not that I am as good as you are,' but 'that you are as good as I am.'

"The second thing that I ask you to think of is the manifestation of this religio-ethical spirit in legislation. In nearly all of the civilized countries in Europe, as well as in our own country, the time has come when sincere reformers are able to achieve beneficent legislation without great effort. In some of our states, it is today only necessary that needed measures should be laid before our legislators to secure their adoption. This is especially true of the recommendations of those who have to do with the dependent and criminal classes. We are wrestling with the problem of temperance reform. I would call your attention to the present movement in England, to the presentation, in the House of Commons, of a bill corresponding to our local option bill, embodying a system of control modeled on that of Norway and Sweden. These things that I have mentioned belong to the political life of the world; they manifest themselves here and there, and now I would speak particularly of our own country, America. What manifestations have we of the religio-ethical consciousness amongst the people?

"In the first place, I would note the growth of Civil Service Reform. Civil Service Reform is only the application of common morals to political administration. This matter of Civil Service Reform, as a manifestation of growing ethical spirit in the people means a great deal, and you in Illinois and in Chicago have recently been made very conscious of your duty in this respect.

"But more even than this is the manifestation of what we may call the spirit of Civic Reform. By beginning thus with the smaller end, we shall by and by be enabled to accomplish the larger result. I would ask you to think of the fact that the movement which began in New York was under the lead of a man who has shown by his works that he believes in God and man. More than this, I would ask you to note that it is the direct result of permanent organization. It is not the result, as heretofore, of spasmodic effort or of suddenly aroused anger. And here in Chicago I understand that your religious men have felt their opportunity, if they have not undertaken the initiative in what has been done. And so I take it that in this respect we have great cause for encouragement. But above this, more promising, is the growth of the spirit of political independence. Above all the most hopeful, because it shows that men are coming to see that what they need is righteous legislation and administration and not the success of a particular party. The fundamental evil of party spirit is that it blinds men to the moral ends of government; so good people become mere tools in the hands of unscrupulous politicians and corporations. Why, friends, every political scoundrel who ever climbed into office or into our legislative halls, got there upon the shoulders of so-called religious people of this country, voting for these men because they were on the ticket of the party of which they were slaves.

"Above every indication in this country, showing a rising religious and moral consciousness, is this one,—that people are coming to a point where they see that the end is not party success, but the obtaining of certain righteous principles of legislation and of administration, and in the next few years you and I are going to live to see ourselves and others asking these men who call themselves Republicans or Democrats, in order to get our votes, to answer certain definite questions when they set out for the legislature, before they are elected to be our governors and our president: If you are elected for the legislature will you vote for this measure and that measure, which involve certain principles of righteous government? Unless we get an affirmative answer, we are not going to vote for those men; and the minute those men find that that is going to be the course, they will give up trying to get nominations. And I hope it is one of the promises of this Liberal Congress that it is going into the outlying districts to establish organizations, not to promulgate the free thought primarily. Free thought is everywhere. Men are moving in that direction with frightful velocity. But if this Liberal Congress, amongst its other things, can make men free citizens, free of all party slavery, it will have accomplished much."

Dr. Thomas then introduced Col. F. W. Parker as follows:

"We have in this country a system of public schools. We have perhaps six times as many children in the public schools of Chicago as there are soldiers in the United States army. These millions of children throughout the country will in twenty-five years be its men and women; hence the question of the ethical and religious content in the public schools, is one of the greatest, the most important. We have with us to discuss this subject one of the foremost educators in this land, Col. Francis W. Parker."

Col. Parker said in part:

"The ideal school is the ideal community. The ideal community is democracy. Democracy means that there shall be nothing between the human soul and its entire freedom with itself; that no law, written or unwritten, no form of society nor condition shall stand in the way of each and every human soul finding itself in freedom, working out its own salvation. It means simply that the highest gift of a community is a means of becoming free, and that means we find in education, the path and goal of all humanity. The school is a democratic unity. All the essentials possible, limited by the age, that we find in an ideal community,—that should be the school, that is the ideal school.

"First, it should have the conditions of unity so far as individuals are concerned: for the unity life is the educative life; the social impetus, the essential factor in education, is the predominant factor. It stands above all other things, above method, above the teacher. That which we learn the best, that which we learn the most of, is from each other. Method can enhance this knowledge, but that is the predominant thing. No child can be educated alone. Why? He has nothing to do,—stagnation. Nothing to do that he feels is right, for it is contact of soul with soul that gives a feeling of need of the righteous action. No child can be educated alone. No child can be educated in a private school, where the conditions are not the conditions of a right community. Girls cannot be educated without boys or boys without girls. Co-education from the kindergarten to the university is absolutely a necessity in education. If you make quantity the end and aim of education, the old ideal, then you may spare them. But here is one principle in which we recognize the new movement of education. Education is not the preparation for life, it is life. I quote my friend, Dr. John Dewey: 'The child is not in school to get knowledge. He is there to live; to give himself to others in his living and from them to receive all they have to give. Knowledge is an absolute necessity in living, but not the end of life or education.'

"What is educative work? There is only one thing to study, that is, the things of this world, of humanity. There is only one thing to do,—supply those things. In the community that is the one study, that is the one motive for action. What is that? What does the word mean? All truth that ever was discovered, all knowledge that has ever been forced from nature or that has come by inspiration. That which the human soul needs is practicable, it is unlimited, it is infinite. The human soul is the focus of that. We have nature and man, two great subjects to study, and the Creator of nature and man, one subject."

"The child should study nature. Why? Because it is the manifestation of the Eternal One, direct. Because nature is the differentiation of one eternal power and, so far as we can see, perhaps that differentiation is to touch the human soul with its own great life. We study nature because the great progress of this century has been owing to the study of nature, finding its secrets and putting them at work for man. We study nature because this is the society of today. The civilized world of today is full of it. The child should study nature, every child begins it as soon as he opens his eyes to the sunlight; he begins to ask 'What am I?' All method is the product of this; all art is the interpretation of this and man.

"One moment in the negative. Why has the study of nature been denied to the children? Why, in the nations of the old world, in Germany, one of the foremost nations in education, has the study of science, real science, real nature—why has it been excluded from the schools in the past?

"From the experiment they made of it. They could adjust the child to the circumstances of government, and they could not only adjust the child but adapt him to the government, society and state of things, through humanistic study, through history and literature; but when the human soul touched God in nature, the fire of liberty opened, the child of freedom changed, the rights of the individual control the being. It was dangerous to dogmas, to creeds. The history of this science teaching, this fad, has been, Teach the child science, let him come face to face with the living God, then he begins to think for himself, then where are all your creeds, your governments and political parties?

"The door that opens to science opens to infinity, and there is no closing of that door. Teach the child ethnology, anthropology, and give him power to sift the tares from the wheat. There is richness untold for the child. There is enough to save every child. We try to save him with 'the three R's,' reading, writing and arithmetic. What is there moral in any one of 'the three R's?' The child may read himself to ruin, write himself to perdition and cipher himself to Canada. It is the content, the ethical content, the thought, that you are after. It is to open the child's soul to the thought, to research and to investigation; and these modes of thinking are simply means to an end, that is all. For reading, observation, hearing, language are simply modes of finding the truth. Attention is the great mode of finding the truth, but attention without expression is naught. He must give what he has and give it now and for a purpose. We have gesture and music and painting and drawing and modeling—these great products of the evolution of men in all ages, that which has made man, developed him. The child is to have all this; is to make things with his hands, with the plane and the saw.

For twelve years I have had a manual training school for children, boys and girls alike, and today I believe as I never have believed in it before, because I believe that what the child wants is something to do,—something to do, to put his soul into, not to sit and be lectured to. He wants to do something. When the child planes and saws, here is the ethical content (this is the Sloyd, the Swedish Sloyd),—this is for father, this is for mother, this is for home. That is having education and making it life, and the feeling that the thing done is a necessity, is right, is the creed of all moral education, nay, religious education. How much will the child do that he does not know where it goes, what is to come from it. The "A," "B," "C's" in phonetics, —what on earth is its use? He has to be forced to do it by systematically cultivating his selfishness. I say to you, that is the content of wrong teaching, selfishness. Every child is divine, and if you give him the right thing, you will develop him into the right.

"What is the present condition of our schools? I would take an optimistic view. That the city of Chicago gives seven millions of dollars to its little ones is magnificent, grand, noble; that it builds costly school houses, that is grand; but the time has come when we think of the dividend. The money paid does not reach the souls of the children. Why? I will tell you why,—because of the

old dogmas. We have lost them, but they have projected themselves into modern methods. They hold their sway today. Why do we not teach the children to think? Because ages ago it was dangerous to think, therefore confine them to the text book. The old beliefs cling to us. First, the child is bad. Infinite damnation has passed away in its doctrine, but its effects remain. We cannot tell how much it holds us in its thrall. The child is bad and must have treatment for badness. It is a libel against heaven and humanity. What do we need? What is the difficulty? Public indifference. It is not the teacher. It is not the low-down politician that supplies his sisters and aunts and cousins with positions in the school. They will take all they can get, but it is not the politician. What is the trouble? Not the teachers—they are ready to move. What we need is for fathers and mothers, citizens, to study this subject, to know something about the possibilities of this education; then, when that comes, all will come."

G. B. Penney,
Assistant Secretary.

The Standard Club Reception.

No adequate report of the second annual meeting of the Liberal Congress can be made without a chapter at least being devoted to the occasion of the reception tendered by the Standard Club to the friends and delegates of the Congress. As the "chaotic" movement begins to take shape, to embody its purpose, to develop its direction and to lay hold on the future, one wonders if the Standard Club Reception is to become one of its established traditions. The wish is father to the thought. Indeed it is well, after three days of preaching, to devote an evening to practicing the principles of fraternity and union that have inspired the preaching. The prophecy may be ventured that in years to come, when the Congress shall have justified itself; when the fears concerning it shall have vanished, together with the spirit that has inspired them; when perhaps the annual reunions are touched with sadness because of the absence of those who have joined the grander Congress of Religions—may we not prophesy that then we shall look back at the days of the beginnings and recall these social evenings as the embodiment of the spirit that inspires the larger achievements of the future to which we now press forward?

The second reception tendered by the Standard Club was, we might say, like any other reception, with its beauty and brilliance, its elbow touch, its flow of wit and its dainty refreshments; but it was unlike any other reception in the enlarged significance of its hospitality, in the thought that lay behind it and was manifest in this evening of social intercourse.

The vote of thanks so unanimously and enthusiastically tendered to the Standard Club and to Sinai Congregation was indication of the feelings of those who there, if nowhere else, realized the true spirit of the Congress—not toleration but hospitality.

As Dr. Thomas so well said, "We have had another American Congress, and if nothing more should come out of it than this we are abundantly repaid." G. B. P.

Archbishop Farrar made over $40,000 out of his three books: "The Life of Christ," "The Life of St. Paul," and "Early Days of Christianity." He was only a comparatively unknown curate when one of his sermons attracted the attention of a publisher, who immediately commissioned him to visit Palestine in order to write a biography of Christ. This was how his gift of writing was first discovered.

Sunday School Unions.

CONFERENCE PAPER BY REV. E. A. HORTON, PRESIDENT OF THE UNITARIAN SUNDAY SCHOOL SOCIETY.

What I have to say must be thrown together in a very hasty fashion. In response to Secretary Gould's kind invitation, I am desirous of contributing my small part toward the consideration of this subject. But I have not the time in which to traverse the topic satisfactorily to myself or to you. Such as I can give, that I furnish

The Unitarian Sunday-School Union in the east arose as a natural result from preceding conditions. The different Sunday Schools found that they were not receiving all the inspiration and enlightenment which they required on separate, individual lines. There is a heavier necessity laid upon the liberal Sunday Schools for resources of equipment than upon the Trinitarian Sunday Schools. This is apparent because we claim to interpret by the latest knowledge, and from the best sources. Yet as a matter of fact, the Trinitarian Sunday Schools are profusely provided with International Lessons; they hold a great many joint meetings, monster classes, and furnish a vigorous system of co-operation

As a matter of history, in the east, the record of Unitarian Sunday-School Unions is creditable. The chief one is at Boston, but there are two others—one in New York City, and the other in Philadelphia—of considerable scope. The one with which I have been intimately connected is the Boston Sunday-School Union, now about twelve years old. It was founded in the interest of the laity, and the clergy were placed as guests or auxiliaries. This was intended to locate the responsibility on the men and women of our churches. The meetings have been fully attended from the beginning, and at this time, in the twelfth year, the interest is unabated. Delegates come from quite a distance, and the hours of meeting are adapted to meet their needs of returning the same evening. The simple schedule of exercises is as follows: At 5 o'clock, social meeting; 5:30-6:30, collation, somewhat simple; 6:30 beginning of the exercises, and the adjournment at 8:30. The exercises usually consist of introductory singing and responsive services, followed by selected speakers, who write or speak without manuscript. It is intended that there shall be opportunity for free discussion after such speakers. Delegate tickets are interchangeable, which provides for a much wider influence. We have been obliged to fix the price in the Boston Sunday School Union at four dollars for the season (eight meetings) for each delegate, which includes the price of the collation. Our preference is that the Sunday Schools shall pay the cost of the three delegates (each Sunday School being allowed that number), and this is commonly done. Our average attendance is about 135.

We may properly ask now, what are the benefits arising from such a movement as this? In my judgment they are as follows:

1. There is committed to all who attend these meetings a sense of *dignity as workers* in this Sunday-School cause. I know I am right in saying that very many men and women look upon the Sunday School as something beneath serious attention. Professors and teachers, in conferences where educational subjects are treated, speak of the Sunday-School instruction as a farce. The results do not seem adequate, in the eyes of a great many, for what is put out in the way of time, money and thought. It seems to be something which must be kept up in a half-alive fashion. It would be a discredit to abolish the Sunday School, but it is no particular credit to enter in and make it flourishing. Indeed, some believe it cannot be developed into anything of commanding importance. Now, when 125 or 150 thoughtful people gather, clergy and laity, and feel the common touch of an earnest purpose, and see outlined grand plans, there falls at once upon their minds a feeling of respect and earnestness. I am sure that one half our troubles could be banished in this Sunday-School work if people would take the matter seriously. For in doing that, they would feel responsibility and proceed to do their duty. When we see, as we do in our meetings, supervisors of public schools and teachers in common schools joining with us to consider the problems, we know at a glance that there is before us something of value. The petty discomforts and trivial features of the class work disappear, and there appear before us the great peaks of commanding motives back of all the transient foreground.

2. I mention as another gain from this coming together, the kindling of a *warmer enthusiasm.* The great fuel, after all, that feeds the motor power of our Sunday-School work is zeal. It may be said that zeal without knowledge works destruction in educational matters, which is all true. But I know that when enthusiasm is ardent in a Sunday-School teacher, it becomes intelligent in the process of working itself out. You cannot make the wheels of a watch go round without a main-spring, be they never so accurate. Indeed, if we take the words of President Stanley Hall and others, experts in the philosophy of education, it is, after all, enthusiasm which constitutes the saving element in an instructor of any kind. It makes personality glow with attraction, it feeds the desire for more skill, it takes away the mechanical feeling which comes in routine work. Now, it is not easy to fan one's enthusiasm alone into a burning flame. There is contagion in numbers. A gathering of the kind I have described each month brings to a white heat the smoldering ardor in these Sunday-School workers. It is like a company rallying round its colors and pledging loyalty again with heart and hand. And this comes in no blind way. This enthusiasm springs from listening to cogent arguments, intelligent appeals, unfolding of methods, and all such worthy sources. But beyond these is the effect which is produced by the members together viewing great objects. Their majesty acts as an inspiration, and it is impossible to go away feeling anything but a deeper resolve to take up the work afresh. Of course, there are criticisms; cold water is thrown on worthy workers, and subjects are often taken off into a foggy region. But the predominance of our talk is always to the point, and affirmative. I can safely say that at all our meetings the general result is one of greater ardor and intelligent zeal.

3. I mention next that these Unions *enlighten* the average Sunday-School worker. There is distinct and reliable information provided with regard to methods in conducting Sunday Schools, in teaching classes, and in shaping results. Experts are asked to come and give their testimony. The securing of paid teachers is not very common as yet, although I predict that for certain parts of the Sunday School, like the Primary and the Advanced classes, there will be more and more compensated leaders. The requirements are peculiar in these depart-

ments and must be met. But the bulk of the teaching will still be volunteer. It is plain that the ordinary Sunday-School teacher, young woman or man, is more or less absorbed during the week and comes ill-prepared perhaps with the lesson in hand. More than that, the average pupil in the Unitarian Sunday School is not given to much study. The plea in the east is that the studies of the week are severe; there is no time for preparing Sunday-School lessons. Therefore, the teacher in our Unitarian Sunday Schools needs to be reinforced in every possible direction. There is a chance in the Union for the teacher to see how to gather material, how to expand it and use it properly. While it is impossible to treat successive lessons regularly for this purpose, yet the general tenor of the sessions throws light on teaching methods. But even where details cannot be treated, there is a great gain when a teacher knows how to apply tests and to make the right proportion in class teaching. In other words, to emphasize what is important, and to leave the non-essential briefly touched. At a Union meeting, there can be obtained at least the last judgment on Biblical investigations, the condensed results of higher criticism, leading reports on science as bearing on theology, social science data—all these, and similar enlightening facts, come before the members. Yes, the Unitarian Sunday-School Union means progress and enlightenment most decidedly.

4. I speak next of *fulfilment* as a watchword for this organization. By that I mean a return from its gatherings by the several members to the churches where they belong, with a broader idea as to what the Sunday-School is intended to accomplish. It does not have an existence in and of itself. When viewed in this way it is positive injury. The Sunday-School is a department of the church; it is the church in its educational aspect. Therefore, whatsoever is aimed at is of a twofold nature—first, the production of character in the child, and secondly, his or her better relation to the duties and welfare of the church itself, and the faith which it represents. I do not forget that I ought to state also that there is a third aim, of course, in Sunday-School work, included in the above two, but still to be borne in mind as a distinct matter. The Sunday-School influence and instruction are really supplementary to the home and public school. The division between church and state was demanded in the beginning of our institutions, but was never strictly carried out till of late. Therefore, we must take good heed that in addition to the enrichment of our American intellect, we also give supplies to American conscience and character. Pure smartness never makes a good citizen. The elements of reverence, brotherhood, justice, and high honor are needed in the maturing youth. What I specially mean under this head of fulfilment is, that when teachers and ministers get together in these sessions they see the outrunning lines for their work, and they go away resolved to pursue them in largeness of plan and spirit. A clergyman writes from the California coast on this very day as I prepare this paper, that "the weakness of our cause in the west lies in the feebleness of our Sunday-School life." That is to say, if we are to have the best results out of Sunday-School work, we must get together and compare our points of view and carry our narrow outlook up to a nobler height. The Sunday School fulfils the home which is too busy to nurture the children in all directions. It fulfils the public school in that it makes character more symmetrical; it then runs on and fulfils itself in a large-minded and earnest character which is desirous of supporting organized religion.

5. I may mention another benefit, *a sense of system.* The individualism of our body naturally find expression in Sunday Schools as in everything else. The past has been too much marked with cross-purposes, involving a great waste of genuine energy and high thought. What we need at the present time is more system. I never have been in favor of such a complicated affair as the International System. There is reaction going on in the Trinitarian body over this cumbersome affair. It is machinery carried into minutest wheels. On the other hand, we have erred as conspicuously by having no system. A Sunday School has been obliged to create its own manuals very frequently, or at least has thought it necessary. The Western Unitarian Sunday-School Society long ago started to remedy this evil. It has accomplished a great deal and pioneered the way. In the east here, we are now finding a hearty response to what we provide in the way of general lessons. The Sunday-School Unions tend to stamp the necessity of this upon our workers. No scheme of study in a Sunday School is satisfactory which has not a beginning and an end, covering in its beneficial course several years. Of course, we are obliged as a publishing house, at the Unitarian Sunday-School Society rooms, to furnish manuals and textbooks which can be used in all kinds of ways. But our influence is constantly thrown on the side of a graded course system, because there can be grades even with a one-lesson system. I suppose that one great benefit from Sunday-School Union meetings, is the enforcement upon the listeners of the need of coherency and continuity in what they are doing; that they ought to drop their haphazard, guess-work style, and follow in an earnest fashion the general habits of education in our common schools. One great source of distrust on the part of parents with regard to Sunday Schools has arisen from the meager, desultory impressions obtained by their children under our "go as you please" license. They have seen so little accomplished in any well understood direction, that, with an impatience quite natural, they have left it to their children whether they should attend the sessions. We have seen in our region a great improvement in this respect, and while it is far out of the qeestion for a volunteer Sunday School to follow in the steps of a paid, highly trained public school, yet we can attain to something in that direction much better than what we have had.

6. I ought to mention another gain which we receive in this channel. I refer to the *spirit of loyalty.* This I have only indirectly touched in a previous part of this paper. It is to be assumed that with all our differences over theological points, we have a common cause. It is the cause of human progress, enlightenment, character and service. This cause takes form in organized ways. Our churches of all types represent it. Our outposts as well as our venerable parishes represent it. We have a faith of truth and righteousness, the faith of reason and brotherhood, which we cherish. If it is to live in any form whatever, the young generation must be led to appreciate it, and thereby to pledge themselves to its support. A Sunday-School Union masses together the allegiance of the individuals and duplicates it. Together, this idea of the common cause assumes larger dimensions, as in the case of recruits when they touch elbow to elbow in a company, and companies swing into line with regiments, there is a great wave of devotion. The question is all the time floating through the air as the members participate in these exercises,—to what end is all this? And the answer is heard in their own meditations; the end of all this, is the spreading of our liberal faith and the making over of the world into the likeness of a broader and grander Christianity. I need not say to such an assembly as this that such a loyalty is above all things needed now. There are manifold alluring reasons for digression. There are inherent weaknesses in our own ranks. The liberal father or mother trusts too much to "tendencies"; believes too much in the general trend of things toward what is best and true. This opinion they do not have when it comes to training their children in music or mathematics, manners or business. They ought to learn that the Lord does not allow the choicest products of civilization to turn up by chance, any more than these equipments of character. It is in coming together and hearing the earnest declarations of fervent souls, and looking together at grand aims, and seeing the divine logic of things, that we come into that loyalty which makes us sacrifice and toil.

7. I mention finally the good out of these Unions in an *enlargement*, if I may so term it, of the laical consciousness. Congregationalism, to which we belong, is a very fine theory, and a true one. It presupposes the capacities of the individual for self-government in religion as in politics. Congregationalism makes an independent church, in which minister and people go their own way with liberty. Congregationalism allows the enrichment of all its forms, and has a great flexibility. But while this theory is so beautiful, the actual working out of it has led to the undue supremacy of the ministry. The pulpit has altogether too much autocratic power. The preacher has been the voice in all things while the members were dumb. The minister has been the worker,—in the language of the day, "to run the church and carry it." Clergymen are called now to parishes in the expectation that they will be the head and end of all success. All this is wrong, and the practice of our polity belies the theory. I see in our Union a stirring of the sense of responsibility. The teachers are members of the church; they are led to co-operate more fully with their minister. It seems to me that there is an opportunity here for training the young people as they go along into this sense of duty. Congregationalism by its very name means that the congregation is the power, is greatly the worker, is greatly the source of the church life. Ideas like these are circulated in our Sunday-School Unions meetings and enforced. I dare to believe that out of such considerations often held before us a wiser and more active laity is growing up. Perhaps when this is furnished to our churches we shall see many ills diminished that now work havoc. There is no doubt that a reaction will come in New England before long in the form of a religious revival. Those most competent to prophesy predict such a condition of things. When it comes, the great feature in it will be the awakening of the people and the rising of communities to do their duty in church work. Churches must live. Altars crumble only to be rebuilt. The great question is at any time how to make the church vigorous and the altar flame burning. I can trace back to our Sunday-School Union meetings many sources of a richer and more vigorous life among the laity of many churches.

This hasty treatment may not be what is

expected. I can only speak to this subject as it comes to me, with no intimation as to what is desired. I suppose that in the west you are meditating the creation of Sunday-School Unions. I can see difficulties of a peculiar kind arising where Sunday Schools are scattered and cannot reach each other. But all these considerations I am not called to treat. It has been my duty, I take it, to present to you the general view of this subject as connected with our actual experiences here in New England. Allow me in closing to express the hope that Sunday-School Unions will be an established fact in the west and prove as helpful with you as with us. If anything requires attention at the present time, it is the Unitarian Sunday School. The future of our faith is greatly dependent on it, and we cannot too soon awaken not only to responsibility, but to the encouragement which is within our reach when we turn to the matter with earnestness.

Jew, Muslim and Christian.

Recently the Rev. Isidore Meyers, the learned Jew, delivered in Liverpool a lecture on the Talmud at a public hall where the Lord Mayor, a Christian, presided, and a Muslim Sheikh, Mr. Quilliam, moved a vote of thanks to the lecturer in the following words, which were enthusiastically received by a large audience:

"We Muslims have a tradition recorded in our *Sunnah*, which is virtually the Muslim *Talmud*, that when a man dies the angels in heaven do not enquire how much money he has left behind him, but how many good deeds has he sent before him. The Lord Mayor of Liverpool by his action tonight has certainly sent at least one good deed before him, for by his example in presiding at this meeting and thus presenting on the platform the trio of the three great Semitic faiths, Judaism, Christianity and Islam, he had set a noble example of liberal-mindedness towards forms of religious belief. As a Muslim I feel quite at home in this meeting of Jews, for there is much in common between your faith and that of Islam. The same iniatory rite you practise is equally used among Muslims. Your Talmudical rules as to killing beasts for food are almost identical with those of the Koran. And anyone who has studied the lives of the two great prophets, Moses and Mohammed, must have been struck with the many parallels in their lives. The true Jew was already half a Muslim. The first commandment given to Moses by the Almighty was, 'I am the Lord, thy God, thou shalt have no other God but me.' As a Muslim I accept that statement at once, and equally emphatically declare, '*Qul hoo Allah, ho ahad, Allah ho samad.*' 'Say, God is one, there is no other God but He.' It only remains for you, my Jewish friends, to add, "And Mahomet is the prophet of that God," to enable me to recognize you as true Muslims. It is the glory of the Jew to trace his descent from Abraham. The prophet Mohammed was the direct lineal descendant of Abraham, and that by his eldest son Ismail, and every Muslim was commanded to answer when he was asked concerning his religion, 'I am neither Jew nor Christian, I follow the religion of Abraham who was no idolater.' In the Koran it is stated that God might have made all the world of one religion, but in His Almighty wisdom he had decreed otherwise. The Jews had doubtless been chosen by God to prove to the world the existence of an ancient and simple belief in one God and one God alone. They were scattered through the countries of the world in order that every nation might have this important truth always before them. Judaism was a faith for a race, Islam for the world. Judaism was conservative and racial, Islam was liberal and cosmopolitan. Yet their main dogmas were identically the same. Every Jewish prophet was equally a Muslim prophet, and the advent of Mohammed had been foretold by all the Hebrew prophets from Moses to Jeremiah. When Abraham died, both of his sons, Ismail and Isaac, bore him to the grave. Let this be an example to us, and let both Jew and Muslim unite together in assisting to bury for ever out of sight, polytheism, ignorance, bigotry and superstition." [Loud and continued cheering, during which the speaker resumed his seat.]

The Rev. M. Myers (Jewish rabbi) said nothing that evening had given him greater pleasure than to listen to the inspiriting address of the English Sheikh-ul-Islam. For himself he was prepared at once to declare his belief that Mohammed was a prophet sent from God to the Arabs, even as Moses was sent to the Jews. Islam, in his opinion, was God's appointed religion for the Arabs and many other nations, just as Judaism was ordained as the most suitable form of faith for the Hebrew race. Every true Jew wished Islam every success in England. [Loud applause.]

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—The earthly affections are the ladders by which the heart climbs to universal love.

Mon.—Cultivate the right tendencies in humanity and the wrong ones must die out.

Tues.—The two great obstacles to the exercise of the right emotions are fear and pity.

Wed.—The instincts of the race are renewed in each new-born infant.

Thurs.—The men and women that are lifting the world upward and onward, are those who encourage more than they criticize.

Fri.—Loving self-surrender to what is higher than ourselves, is the beginning of faith.

Sat.—One of the mistakes of our age, is that we begin by educating our children's *intellects* rather than their *emotions*.

—*Elizabeth Harrison.*

Open Secrets.

The truth lies round about us, all
Too closely to be sought,
So open to our vision that
'Tis hidden to our thought.

We know not what the glories
Of the grass, the flower, may be;
We needs must struggle for the sight
Of what we always see.

Waiting for storms and whirlwinds,
And to have a sign appear,
We deem not God is speaking in
The still, small voice we hear.

—*Selected.*

Wasps as Pets.

A young woman residing near Monroe, La., has a pair of pet wasps which are as interesting as they are unique in their way. She has trained them to perform a great many wonderful tricks, and it is indeed marvelous to what a degree of intelligence and agility her kindly care and patient perseverance have brought them. As the young lady is an invalid, she manages to get a great deal of diversion from her queer little pets.

Among other things she has taught them to drink water from a thimble and to perform the skirt dance, as she calls it, by fluttering their wings as they rest on the palm of her hand. They will sing at her bidding, making a faint, almost inaudible cheep, and seem to be passionately fond of music. The young lady is quite a musician, and when she plays a piano the wasps take up their positions on the music rack and never budge until the performance is over.

The wasps would seem to have a good deal of vanity, and nothing delights them more than to be allowed to walk about and inspect themselves in the little hand mirror which is kept for their exclusive use. Strange to say, the wasps have never been known to attempt to sting anybody, although they have free access to all parts of the house, and are seldom confined, even at night.—*Chicago Telegram.*

Where Do Children Learn Lying?

A Chicago kindergarten teacher says that mothers come to her so often, asking how they shall break their children from telling untruths, that she has almost come to think that lying is a national evil. Humiliating as is this conclusion, its truth cannot be gainsaid.

"I am so distressed," said a mother to her boy's teacher, "that Freddie could deceive you so. I can't imagine why he is so untruthful; his father is truth itself, and I am sure no one ever heard me tell a lie. "Call him in," she added, turning to her little daughter.

"He won't come if he knows Miss ——— is here," said the child. "Say it's grandma wants him," suggested her mother; "that will fetch him."

And yet she wondered at her boy's untruthfulness!

"Have you a dog?" asked a tax collector at another home.

"Not a dog of any description," was the prompt reply.

"What about Speck, mamma?" asked the little son, appearing in the doorway with a tiny dog in his arms.

"Cost me two dollars," laughed his father, relating the incident. "Capital joke on his mother, though."

Rather a costly joke, involving the loss of a boy's respect for his mother's veracity, and by reflex influence lowering his own standard of truth.

If mean little lies and petty deceptions on the mother's part are the child's early object lessons, what wonder that he soon outstrips his teacher, and even shocks her by his proficiency in the art.—*Donahoe's Magazine*, Boston.

THE ALPINE HORN is employed in the mountain districts of Switzerland, not only to sound the cow-call, but for another purpose, solemn and religious. As soon as the sun has disappeared in the vales, and its last rays are just glimmering on the snowy summits of the mountains, the herdman who dwells on the loftiest peak takes his horn and trumpets forth, "Praise God the Lord!" All the herdmen in the neighborhood take their horns and repeat the words. This often continues a quarter of an hour, while on all sides the mountains echo the name of God. A solemn stillness follows; every individual offers his secret prayer on bended knee and with uncovered head. By this time it is quite dark. "Good night!" trumpets forth the herdman on the loftiest summit. "Good night!" is repeated on all the mountains, from the horns of the herdmen and the clefts of the rocks.—*Selected.*

A 16-page Weekly. **The New Unity** $2.00 per Annum

...PUBLISHED FOR...
UNITY PUBLISHING COMPANY,
—BY—
BLOCH & NEWMAN, Suite 1441 Marquette Bldg., Dearborn and Adams Sts., CHICAGO.

EDITORIAL MANAGEMENT.

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company.

HIRAM W. THOMAS, *Chairman.* EMIL G. HIRSCH, E. P. POWELL,
R. A. WHITE, A. N. ALCOTT, JOSEPH STOLZ,
A. W. GOULD, CAROLINE J. BARTLETT, JENKIN LLOYD JONES, *Managing Editor.*

Remittances should be made payable to Bloch & Newman, and should be by express money order, post-office money order, draft, check on *Chicago* bank or registered letter.

Discontinuances.--Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.--When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

Business Letters may be addressed to either BLOCH & NEWMAN or UNITY PUBLISHING COMPANY, Suite 1441 Marquette Bldg., Chicago, Ill.

THE NON-SECTARIAN,
A Monthly Magazine, . . . $1.00 per Annum.
Published by NON-SECTARIAN PUBLISHING CO., 813 Chestnut-st., St. Louis, Mo.

The above publications are the officially recognized representatives of the Liberal Religious Congress noted above. The Editorial managements of both publications have been named by the Executive Committee of the Congress. Both publications will be forwarded to one address at the joint rate of $2.25. Send subscriptions to either address.

Entered as Second Class Matter at the Chicago Post office.

The Liberal Field.

Freedom, Fellowship and Character in Religion.

Baraboo, Wis.

The Unity Club of this city held its annual festival in the pavilion at Kirkland, Devil's Lake, on June 4th, with a banquet and toasts. The *Evening News* give a full account of what must have been a very enjoyable event, even though the moonlight sail had to be omitted from the program because of the unpropitious weather.

Freeport, Ill.

If any one who objects to the methods and work of our Liberal Congress could have seen the excellent audience of solid, substantial people present at our service last Sunday evening, notwithstanding the heat and the climb to the third story of a hall, I think some misgiving would have forced itself upon him as to the validity of his argument against our principles and our work. He would have suspected some flaw in his reasoning.

A plan that will secure such results is to be adhered to in the face of all obstacles and all adverse pleas. Let the societies and the individuals who believe in our present policy and our errand, federate and persevere through all difficulties.

The plan which has been proposed to destroy the Congress, and to substitute in its place a federation of the liberal denominations as wholes, is a simple impossibility. Such a federation might be feasible if these bodies were to do nothing but talk. But they will never federate as wholes to do the missionary work we are doing. The kind of missionary work we are doing is a new idea, and is an advance. To expect that all conservatives will consent to it is to expect what has never yet happened in the religious world. Conservatives will never line up with the van of progress. The present plan of the Congress affords abundant opportunity to all societies and individuals that are willing to work with it. We do not expect any to federate but those who are willing. To offer a plan which proposes to bring in the unwilling is to offer the impracticable. To ask the men who for eight years have pondered the present idea of the Congress, thought it out and thought it workable, and have made great sacrifices for it, now to abandon it just as the proofs of experience have justified it, is to ask them to stultify themselves. The idea of the Congress will never be abandoned. Let no one lay that flattering unction to his soul. Were it possible to dissolve the present organization under any pretense, another like it would immediately be formed. The Congress has found its work, and is doing it. Its field is a hundred times larger than it supposed, and much more promising. There are men at work with the Congress that will adhere to it, if to do so they have to leave all the denominations under the sun. They are astonished at the amount of sectarianism and denominationalism the Congress has brought to light in the so-called liberal bodies. They feel humiliated by the discovery. But, come what may, they propose to live and work out the full logic of these liberal bodies.

Humanity is better and greater than denominations or names. Let those who wish to federate to do this imperative work come up to the Congress; the Congress cannot go back to them and undo itself in the process.

Next Sunday the work at Freeport will be closed for the summer vacation. All the friends of the movement here are in good heart. To the secretary, this kind of work is the most promising and satisfactory he has ever done in the interests of liberalism.

A. N. ALCOTT.

Nunda, Ill.

Sunday evening, May 19, in Colby's Hall, the Rev. Robert Jardine, gave a lecture upon "The Need and the Possibility of a Universal Religion," to an audience which, considering the inclemency of the weather, was good. After the discourse a business meeting was held for the purpose of considering the organization of a Liberal Society, at which Dr. Jardine presided. The chairman first explained the principles of the "American Congress of Liberal Religious Societies" organized in Chicago about a year ago, under the auspices of which this movement in Nunda has been carried on.

He then submitted the following constitution for the society, which it was agreed to call "The Christian Union."

The object of the Christian Union shall be to provide a place of worship for all, for people without any other religious home, for those of much or little faith and of different religious beliefs; and to unite all in the great law and duty of love to God and man, and in earnest efforts to do good in the world.

The Christian Union requires no theological tests as conditions of membership, each individual being free to search after truth and to form such conclusions as may seem best to his or her own mind. We hold that, upon the great question of the religious life and faith, the freedom of individual reason should not be bound by the opinions of others, or the formulated creeds of the past; but that all should search the scriptures and seek truth from any other available sources, and believe and do what they think is true and right.

The Christian Union welcomes to its fellowship all who are in sympathy with its spirit and work.

The constitution was adopted by the congregation present without a dissenting voice.

The following trustees were then elected: Messrs. Fred Colby and Ben Throop, for one year. Mrs. Emma Beckley, Mrs. Phebe Smith for two years. Mr. H. B. Throop and Mrs. L. Benthusen for three years.

New Orleans, La.

Rev. Dr. Price, a Unitarian minister of scholarly attainments, delivered a sermon last week at Sinai Temple, on the "Spirit of Wisdom."

Pittsburgh, Pa.

The donating of ten thousand dollars by Mr. Isaac Kaufmann to the Western University for the erection of a clinic was a noble act for the advancement of education. The donation was given in commemoration of his wife, Mrs. Emma Kaufmann. At the meeting of the board of trustees of the university Dr. Mayer presented a letter from Mr. Kaufmann proposing his liberal gift. There are several stipulations to be carried out. The building is to be erected on Brereton avenue in connection with the medical college, and is to be known as the Emma Kaufmann Clinic. Mr. Kaufmann reserves for himself the right to name the persons who will furnish the rooms. The building is to be surrounded with beautiful grounds, which are to be kept in first-class condition. Applications for treatment will be received without cost.

Sterling, Ill.

The People's Church was packed May 26, with people gathered to attend the memorial services conducted by Rev. Seward Baker, and the daily press of the city commend both the music and the address as very fine.

St. Cloud, Minn.

The pulpit of Unity Church was occupied last Sunday morning by Rabbi A. Friedmann of the Jewish Temple, Minneapolis. His subject was "Judaism and Unitarianism," and his treatment of it was extremely sympathetic, going far to strengthen the hope of the Universal religion of humanity. Unity Church includes several Liberal Jewish families among its most loyal supporters.

Contributions to meet the deficit of the W. W. U. C. already acknowledged....$103.33
From Miss Dora Hanssen.....
Davenport, Iowa..... 2.00
Mrs. Charles T. Catlin,.....
Brooklyn, N. Y..... 5.00

$110.33

Substitutes for Horsford's Acid Phosphate are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "HORSFORD'S" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

Send in a new subscriber and obtain a dollar's worth of books free.

EDUCATIONAL.

MT. CARROLL, Carroll Co., Illinois,
HAS A SEMINARY (with a Conservatory o Music and School of Art), the peer of any institution West or East, in thoroughness of work' beauty of location. healthfulness and ease of access. Send for free "Oread" and get particulars.

THE BERLITZ
School of Languages,
Chicago, Auditorium;
New York, Boston, St. Louis, Washington, Philadelphia, Baltimore, Cincinnati, Minneapolis, Berlin, Hamburg, Dresden, London, Paris.
The Berlitz Method is based on the "Natural Method." Instruction is not by translation, but by conversational exercises in the new language. TRIAL LESSON FREE. Send for Circular.
LE FRANCAIS—A Monthly Magazine containing modern French Comedies, Novels, etc.; also exercises on the difficulties of French Grammar pronunciation and idioms. Sample copy free.

POWDER POINT SCHOOL,
DUXBURY, MASS.
The Powder Point Hall is now added to the other buildings, and its novel arrangement is well adapted to the school, with its individual teaching and home life for the boys.
F. B. KNAPP, S. B.

INSTRUCTIONS FREE IN ART EMBROIDERY AT OUR ART PARLORS,
185-187 WABASH AVENUE,
Wheeler & Wilson Mfg. Co.

DYSPEPSIA
and "and how to lose it." Our booklet will interest you—if you're a dyspeptic. Mailed free for the asking.
WEART &CO., Philadelphia, Pa.

Helpful and Interesting
WRITINGS BY
JAMES H. WEST.

IN LOVE WITH LOVE. Four Life-Studies. Cloth, bevelled, red edges, 109 pages, 50 cents.
CONTENTS:—Transfigurations; Serenity; True Greatness; Our Other Selves.
THE COMPLETE LIFE. Six Addresses. Cloth, 112 pages, 50 cents.
"Words brave and true Every word the author indites is golden, and should be read by young and old. Such books are genuine uplifts of heart and mind, and when we get to heaven, if we ever do, through earth's sordid dust and mire, we shall have men like James H West to thank for finding our way there."—*Chicago Evening Journal.*

Character and Love.
Compiled and arranged by ALFRED W. MARTIN, from the Religious and Moral Writings of all lands and times. Cloth, 50 cts.
Topics: Brotherhood, True Worship, Character, Holy Living, Selfishness, Diligence, Integrity, Duty, Loyalty to Truth, God, Tolerance, Manhood, Nature, Justice, Humility, Obedience, Life, Fraternity of Religions, Prophets and Sages, Prayer, The Commonwealth of Man, and others.
Sent postpaid on receipt of price.
UNITY PUBLISHING CO.,
175 Dearborn Street, CHICAGO.

A-CORN SALVE NO PAIN! NO POISON!
REMOVES THE TOE-CORN EVERY TIME.
A TRIAL SIZE BOX
FOR A 2-CENT STAMP.
GIANT CHEMICAL CO., - PHILADELPHIA.

A. B. RUSS & CO.,
UNDERTAKERS,
161 Twenty-Second St.,
CHICAGO
Telephone S. 209

Two New Sermons by Jenkin Lloyd Jones.

I. Death as a Friend.

A study suggested by D. C. French's group "The Angel of Death Staying the Hand of the Artist."

II. The Selfishness of Grief.

A Study of Funeral Customs, and a Plea for Cremation.

Frank utterances on delicate subjects. Spoken with the hope that they may reduce somewhat the strain of life and dispel somewhat the gloom of death.

PRICE 5 CENTS EACH.

THE UNITY PUBLISHING CO.,
175 Dearborn St., CHICAGO

BOOKS BY ELBERT HUBBARD

No Enemy: But Himself

The Romance of a Tramp. Twenty-eight full-page illustrations. Bound in ornamenta cloth, $1.50.

The New York Herald of Sept. 2, the Philadelphia Press of Sept. 23, the Rochester Herald of Sept. 15, and several other papers have each given two columns or more to reviews of "No Enemy."

One Day

Bound in ornamental cloth, 50 cents.

"I enjoyed the book greatly—as a tract it is a work of art." *Rabbi Solomon Schindler.*

The Cincinnati Commercial Gazette in its issue of May 12, 1894, says: "'One Day' is a dear little book all bound in dainty blue and silver. The beauty of the cover is only a hint of the sweetness and delicacy of the story. You can read it in an hour, but its lesson of sympathy will benefit you for years."

The Philadelphia Times of April 21, 1894, says: "It is a coarse sketch of Western life, and includes on obnoxious burlesque on an impossible preacher. It is a book that every library can do without."

Forbes of Harvard

Cloth, bound in Harvard colors, $1.25.

This book is meeting with fair sale. A few of the critics have spoken well of it.

....FOR SALE BY....

UNITY PUBLISHING CO.,
Marquette Building,
CHICAGO.

[NEW EDITION.]

Uplifts of Heart and Will.

In Prose and Verse.

By JAMES H. WEST,

Author of "The Complete Life," "In Love with Love," etc.

PRESS NOTICES.

London Inquirer.—Helpful and interesting. The fact that a second thousand has been called for will be some guarantee of such a book's claim to notice

London Christian Life.—A book good for both old and young and for all alike.

Yale Literary Magazine.—The poems included in the book are impressive, many of them being of a high order

Woman's Tribune.—Not dogmatic, deeply reverent, appealing to the divine within the human soul, calling it to the heights of larger helpfulness and blessedness.

American Hebrew.—Prose and verse that will surely appeal to an ever-widening circle of readers. It is gratifying to know that a new edition has been demanded.

Boston Herald.—One is very strongly impressed with the sincerity and reality of expression.

The Unitarian.—The earnestness, indeed the eagerness, of the writer cannot fail to quicken a helpful and elevating aspiration in the heart of every reader.

Cloth, bevelled, red edges, 106 pages, 50cts.

UNITY PUBLISHING CO.,
175 Dearborn St., Chicago.

Correspondence

Four Days at Hillside, Wis.

June third was Commencement week at the Hillside Home School in Wisconsin. The program for that one week was a revelation as to the possibilities of what teachers could conceive and pupils execute. It was my good fortune to arrive Friday morning in time for the graduating exercises. Of course they were held in Unity Chapel, which gives such a touch of beauty to the landscape as the valley is reached. Inside the chapel was bright with the beauty of ferns, wild flowers and the children's faces. There was time before the exercises commenced for the cordial greeting from the old friends which always makes a visit to Hillside seem like a home-coming. Jenkin Lloyd Jones gave the address, or, rather, "Uncle Jenk" talked to the boys and girls. That morning, at least, the preacher's task was easy, for his text was furnished for him. He spoke on the motto of the graduating class, "Thy ideal is within thyself." He showed the children how long generations of toiling, loving, sorrowing forefathers had helped to make their ideals high and true. A beautiful baby boy in the audience, who one day may be working towards his ideals by way of the Hillside Home School, formed a happy illustration of this text. The essays of the graduates were of an unusually high order, they showed an earnest purpose and a reaching towards the "more excellent things." The singing—as far as this writer is concerned—fell upon an uncultivated and uncritical ear, but it touched some very tender heart chords and one would like to hear just such music in her own home, by her own fireside.

In the afternoon the younger children had a Butterfly Ball, and a prettier sight it would be hard to imagine. The evening was given up to a reception and the dancing of "Living Whist" by the older pupils. Ample opportunity was given the parents and friends to inspect the pupils work. With such manual training, no wonder the boys are so happy, in learning to make beautiful and useful things, that they forget to be troublesome. It is easy and natural to study botany when flowers, weeds and grasses grow around you in such profusion; and geography must be interesting when you begin with the near end and learn about the Helena Valley first. But the studies are too numerous to specialize or dwell upon individually. The general impression one carries away is, first of all, what healthy, happy looking children these are; and then, as you look a little deeper, talk with the children, and inquire into their work, you begin to realize that somehow these teachers have the heaven-given power of drawing the children's souls to themselves, making their minds responsive. The *whole* child is there alive, alert, enthusiastic. Something of all this I wanted to say to the Lloyd-Jones sisters that night, but the words didn't come at all, and the deeper feeling was, "God bless them" and the wish became a prayer that their noble work of mothering, loving and training these young lives to excellence, might go on and prosper beyond their utmost vision.

That busy week was not complete until the Spring Green neighbors had gathered in the hospitable grounds, while the G. A. R., represented chiefly by the Sixth Wisconsin Battery, held what the posters called a "camp fire." This visitor looked in vain for a fire but it was explained that "camp fire" was a technical term and did not imply that there need be any fire at all. The program consisted of singing and recitations by the pupils of the Hillside Home School, and

CLEARANCE SALE

... OF ...

BOOKS!

We desire to reduce our stock of books. We append a list of *desirable* books at a *reduced price*, which includes postage. In ordering, give second choice, in case first selection is sold.

	Regular Price.	SPECIAL PRICE.
Allen, (H. W.)—Outline of Christian History	$ .75	$ .55
" " —Positive Religion	1.25	1.00
Ayres, (M. C.)—Philips Brooks in Boston	.50	.35
Barrows, (S. J.)—The Doom of the Majority	.50	.40
Bartol, (C. A.)—The Rising Faith	1.25	1.00
Benedict, (H. A.)—Fagots	1.00	.50
Browning's Poems	1.00	.70
Bulfinch, (S. G.)—The Harp and The Cross	.80	.65
Clarke, (J. F.)—Orthodoxy: its Truths and Errors	1.25	1.00
" " —Steps of Belief	1.00	.80
Crowe, (W. S.)—Phases of Religion in America	1.00	.75
Daily Bread and other Stories	.80	.60
Frothingham, (O. B.)—Life of Theodore Parker	2.00	1.50
" " —Religion of Humanity	1.50	1.15
Foote, (H. W.)—The Insight of Faith	.50	.45
Gannett, (W. C.)—Life of Ezra Stiles Gannett	1.00	.80
Hale, (E. E.)—Helpful Words	1.00	.75
Hall, (E. H.)—Orthodoxy and Heresy in the Christian Church	.75	.60
Hawthorne, (N.)—Scarlet Letter	.30	.20
Higginson, (T. W. and Mary T.)—Such as they are	1.00	.75
Newton, (R. H.)—Church and Creed	.75	.55
" " —Book of the Beginnings	1.00	.75
" " —Philistinism	1.00	.75
" " —Right and Wrong Uses of the Bible	.75	.55
" " —Social Studies	1.00	.75
" " —Womanhood	1.25	1.00
Prize Story Book:		
Appleton, (Miss Anna E.)—Stories of Eva	.80	.60
Cheney, (Mrs. Ednah D.)—Faithful to the Light, and other tales	.80	.60
Foster, (Sarah Haven)—Watchwords for Little Soldiers	.80	.60
Fry, (Clara W. T.)—Little Splendid's Vacation	.80	.60
Peckham, (Mrs. Mary C.)—Father Gabrielle's Fairy	.80	.60
Thurston, (Louise M.)—Forest Mills	.80	.60
Scattered Leaves; compiled by Channing Auxiliary	1.00	.75
Shakespeare's Works	1.00	.70
Spiritual Life; Studies of Devotion and Worship	1.00	.75
Story of the Nation:—Chaldea	1.50	1.30
" " " —Egypt	1.50	1.30
Taussig, (F. W.)—The Silver Situation in the U. S.	.75	.55
Wordsworth's Poems	1.00	.70

Any of the above delivered FREE, on receipt of price. Send orders to

BLOCH & NEWMAN, Marquette Bldg.,
CHICAGO, ILL.

Echoes from Central Music Hall.

Gems of Thought from
The Recent Sermons of the late

Professor David Swing.

A TREASURE FOR THE DEVOUT,
A BOOK FOR THOUGHTFUL MINDS,
FOR LIBERAL THINKERS, STUDENTS,
AND THE MINISTRY.

Compiled by THOMAS W. HANDFORD.
Bound in English Silk, Gilt Top, $1.00.

FOR SALE BY
BLOCH & NEWMAN, - 175 Dearborn St.,
CHICAGO.

ASK FOR THE
NEW JAPANESE PERFUME
MAT-SU-KI-TA

THE CROWN PERFUMERY CO.,
of 177 New Bond Street, London,
Have much pleasure in introducing to their American clientele their latest perfume MAT-SU-KI-TA.

This delightful scent differs in odor from anything heretofore produced. It has been called "an incomparably delicious perfume." We heartily commend it to all lovers of the celebrated Crab-Apple Blossoms AND Crown Lavender Salts, so popular all over the world.

SOLD EVERYWHERE.

MANITOWOC SEATING CO.
MANUFACTURERS OF
HIGH GRADE CHURCH FURNITURE, OPERA AND ASSEMBLY CHAIRS AND SCHOOL DESKS.
SEND FOR BOOK OF SUGGESTIONS.
MENTION WHICH LINE.
MANITOWOC, WIS.

The Natural Body Brace

Cures Female Weakness, restores Health and Vigor.

After wearing your Natural Body Brace for nine months, the most extreme and painful female weakness has vanished. MRS. JESSIE FISHER. Spruce Creek, Pa.

I am pleased beyond expression with the Brace. I would not part with it for any money. MARY F. ADAM. Neosho Falls, Kan.

I have been afflicted with falling of the womb for 23 years, and have never had anything to help me like the Natural Body Brace has. I could not stand up long enough to wash dishes before wearing it, and now (after wearing it 3 months) I am cooking for a large family. I also help wash and do any kind of work. MRS. LUCINDA FIELD, Oscar, Tex.

Money Refunded if Brace is Not Satisfactory.

Send for Full Information.

Natural Body Brace Co.,
SALINA, KANSAS.
Howard C. Rash, Manager.

A California Summer is scarcely less attractive than the Winter season there. You may doubt this. It is explained and verified in our illustrated book—"To California and Back." For free copy, address
G. T. NICHOLSON, G. P. A., Monadnock Bldg., CHICAGO.

DEVOTED TO THE RELIGION OF GOOD SENSE
A MONTHLY MAGAZINE
TWO MONTHS ON TRIAL FOR 10 CENTS
TO-DAY
REFORMS LITERATURE
ONE DOLLAR PER YEAR
PUBLISHED BY FREDERICK A. BISBEE, PHILA.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES and PEALS In The World.
PUREST BELL METAL. (Copper and Tin.)
Send For Price and Catalogue.
McSHANE BELL FOUNDRY. BALTIMORE, MD.

DO YOU WANT a BARGAIN? DO YOU WISH to sell?
MAGIC LANTERNS WANTED AND FOR SALE OR EXCHANGE
HARBACH & CO. 809 Filbert St. Phila. Pa.

an address by "Jenk Jones," as he is best known to his old comrades of the Sixth Wisconsin Battery. The surprise of the evening,—to the speaker at least,—was the reading of a letter written, just after the Siege of Vicksburg, to the "dear folks at home," by the aforesaid "Jenk Jones,"—then a "soldier boy," as he signed himself .Ex-Governor Fifer, of Illinois, who was expected to be present, was unavoidably detained, but when his daughter sang with her sweet young voice "Tenting Tonight" and some of the old songs, we felt that he was well represented.

The next two days were spent on Tower Hill. *That* had been my objective point when I left Chicago, and business matters connected therewith my special purpose. All these other good things had been thrown in by the way. The old hill had renewed its youth, and stood clothed afresh in the greenness of early June decked with columbines and harebells. Sand burrs are a tradition of the past, only remembered by the "oldest inhabitant." In their place have come the wild strawberry, soft turf, delicate vines, and all kinds of wild, sweet things, that grow in woods and pleasant places. The whip-poor-will was punctual to his time and the last best thing on the hill, the new wind mill, was doing faithful service, drawing up a supply of water from deep places, for the summer's use.

EDITH LACKERSTEEN.

EDITORS NEW UNITY:—Noting report of Universalist Convention, copied from *Universalist*, in your issue of May 30, I wish to say the report gives a decidedly wrong impression both of that portion of my address criticised and of the criticisms. I enclose all of my address referring to the subject under discussion. Dr. Hansen said he "repudiated the paper and repudiated the man," and only conceded the right to the speaker to express such views when that right was defended by Mrs. Bowles and others. He further said he believed in every statement of the Bible as to Christ's miraculous birth, miracles and all; believed we were saved by the blood of Christ. Several defended the view given in the address quite vigorously, and as to applause it was generously given to both sides and quite equally divided. The president of the convention, Dr. Conger, reminded the members that no one man, nor any one convention, had the power to repudiate any other member of a Universalist body, and that the view taken of the Christ was as much in accord with Universalism as were the views offered by the critics. I will furthermore say I wish in no wise to compromise any body of Universalists, nor indeed any other body, with my views. I represent no church, only myself, and am alone responsible for those views. In claiming church connection I will only quote from an address given by me before the Universalist Convention held in Pasadena in 1894. "Let us ally ourselves with all classes in such close communion that the good in each shall permeate and leaven the whole body, and ignorance grow into wisdom, sinners into saints, and thus bring us all into the God-made Church of Purified Humanity. Let us make of the church not a place where Christians are separate from sinners, but a community where the communion depends not on belief or character but on birthright; where the shelter provided is not inside a door, not even an open door, but is under the broad and arching sky where every man who stands with his feet planted on the warm, firm earth may stretch to his full height among the stars that sparkle above."

JOHN D. GAYLORD.

Pasadena, Cal.

...The Tower Hill Pleasure Company...

OFFICERS:

President, JENKIN LLOYD JONES, 3939 Langley Avenue, Chicago.
Secretary, ENOS L. JONES, Hillside, Wisconsin.
Treasurer, LLOYD G. WHEELER, 119 Dearborn Street, Chicago.

THIS company owns and controls a summer resting place, consisting of fifty-nine acres, covering the historic site of the old Helena Shot Tower, conspicuous in the territorial history of Wisconsin. It is situated on the Wisconsin river, three miles from Spring Green on the Prairie du Chien Division of the C. M. & St. P. Ry. The property now includes: Dining Hall, Ice-house, Water-works, Pavilion, Gatekeeper's Lodge, Stables, four Long-houses and six private cottages. The grounds are open July, August and September, during which time board can be obtained at the Dining Hall for $3.50 per week. A section in the Long-house, furnished to accommodate two people, is $3.00 per week; special terms for the season of three months. For board address Mrs. M. H. Lackersteen, 4014 Ellis Avenue, Chicago; after July 1st, Spring Green, Wis.

SPECIAL REDUCTION

Henry Doty Maxson's Sermons.

Edited by JAMES VILA BLAKE.

CONTENTS:

Biographical Sketch, by Henry M. Simmons.
Religious Possibilities of Agnosticism.
Am I my Brother's Keeper?
Sympathy.
Which is Catching, Health or Disease?
Dr. Jekyll and Mr. Hyde: A study in Dualism.
Faith.
Shall we Preach the Whole Truth to the People?
Who are the Atheists?
Do Unitarians Believe the Bible?
What do Unitarians Believe?
Jesus.
The True Individualism.
Immortality.
Losing One's Soul.
How Much does he Get?

334 LARGE PAGES, HANDSOME CLOTH BINDING.
PRICE, 50 Cents. By Mail 10 Cents Extra.

FOR SALE BY
UNITY PUBLISHING CO., Marquette Bldg., CHICAGO, ILL.

PUBLICATIONS OF
Dr. E. G. HIRSCH.

The Crucifixion. Viewed from a Jewish Standpoint.... .25
The Jews and Jesus. A discourse..... .05
Jesus, his Life and his Times..... .05
The Doctrines of Jesus..... .05
Paul, the Apostle of Heathen Judaism, or Christianity..... .05

FOR SALE BY
BLOCH & CO., Publishers,
175 DEARBORN STREET, CHICAGO.

PREMIUM LIST

THE PUBLISHERS OF

The New Unity

. . . OFFER FOR . . .

Every new subscriber, at $2.00 per year, payable in advance,

One Dollar's Worth of Books

To be selected from the following list.

☞This offer is made to subscribers only.☜

Publications by JENKIN LLOYD JONES:

	Regular Price.
The Chorus of Faith, - - - -	$1.25
As heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by Jenkin Lloyd Jones.	
The Faith that Makes Faithful, - -	.50
By W. C. Gannett and Jenkin Lloyd Jones.	
The Word of the Spirit: - - -	.50
To the Nation, City, Church, Home, Individual.	
Practical Piety, - - - - -	.30
Applied Religion,	
I. A New Help for the Drunkard, -	.10
II. Tobacco, the Second Intoxicant, -	.10
III. No Sex in Crime, - -	.10
IV. Not Institutions but Homes, - -	.10
The Religions of the World,	
I. Moses, the Hebrew Law Giver, -	.10
II. Zoroaster, the Prophet of Industry, -	.10
III. Confucius, the Prophet of Politics, -	.10
IV. Buddha, the Light of Asia, - -	.10
V. Socrates, the Prophet of Reason, -	.10
VI. Jesus, the Founder of Christianity, -	.10
VII. Mohammed, the Prophet of Arabia, -	.10
The Cause of the Toiler, - - -	.10
The Intellectual Life, - - - -	.10
Ten Great Novels, - - - - -	.10
Complete Report of the Proceedings of the First American Congress of Liberal Religious Societies, Paper, 116 pp., - - - - -	.25
"Liberty and Life," - - - -	.25
Discourses by E. P. Powell. Paper, 208 pp.	
The Crucifixion, - - - - -	25
From a Jewish Standpoint. By Dr. E. G. Hirsch.	

REMEMBER: For every new subscriber, at $2.00 per year, payable in advance, we will send, postpaid, books to the value of $1.00. Address,

BLOCH & NEWMAN, Publishers,

175 Dearborn Street, Chicago.

EXTRACT FROM ADDRESS DELIVERED MAY 7, 1895, BEFORE UNIVERSALIST CONVENTION.

"Now some one will ask what can we teach about him who is called the Savior of the world? I believe there is no other way for a human being to grow but to have an ideal toward which all growth may and will tend. That ideal in the past we have called Jesus the Christ; and we have found that ideal, that Christ, a sufficient savior, in that every human soul by that ideal formed within his own heart has slowly but surely evolved out of lower into higher life, and as he advanced so did advance his conception of a perfect being, so that 'the Babe of Nazareth has been a drop of divine love' placed by the loving creator within every heart, and around which have crystalized all the choicest elements of nature to form the world's rarest jewel, enfolding within its liquid depths that wondrous light that shone from the throne of God to illumine the highway of holiness over which man is marching toward the Infinite. Call it Christ or Buddha or what you will, it is ours, our hope, our guiding star, shining ever before us to brighten with hope and beauty the toilsome way. Let us, with reverent disgust, then strip from this our ideal Christ, the myths and miracles and other impossible and unscientific notions which veil and hide the true beauty of that wonderful home-made, heart-made model, which patch and disfigure the glow of his shining garments. Let us add to the grand conceptions possible 2000 years ago, all the God-given knowledge of these later centuries, such principles and virtues as were then unknown; clothe our ideal with all the garments of light which the constant and unimpeded growth of the human race toward the throne on high has revealed. To me this is a broader, deeper, truer idea of the Christ mission to man than any other, and this I would teach, since we must give up the historic Christ.

Build, my friends, each day for yourselves a nobler, holier Christ; a nobler, holier ideal; a surer savior,—so can you be always reaching up toward a better manhood and yet your ideal of that manhood be just beyond your reach; you have passed long years ago the Christ of your childhood, you have not yet reached the Christ of your riper manhood. Not only must we show forth in daily practice the results of our past ideals, but show our children our new ideals of possible growth and teach them how to reach towards this constantly perfecting human life.

$100 REWARD $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for a list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.

☞Sold by Druggists, 75c.

A Sewing Machine

of first-class make, for sale at a low figure. New; direct from the factory. A bargain for any one needing a good machine. For particulars and price, address this office.

A Book for To-Day.

REV. W. D. SIMOND'S NEW VOLUME OF PATRIOTIC ADDRESSES,

American Liberty.

Contains earnest and able discussions of some of the greatest questions now before the public.

Its quality is as I expected—*strong and fine.* *M. J. Savage.*

Broad, free and progressive, but none the less morally conservative.—*The Christian Register.*

Honest thoughts clothed in weighty words which will arouse hearty response from all imbued with the spirit of freedom and truth.—*Religio-Philosophical Journal.*

American Liberty is a large and timely subject, and the words of this volume have the true ring. The sentences carry much of the fire and magnetism of Mr. Simonds at his best.—THE NEW UNITY.

Price per volume, postpaid (paper, 8vo, pp. 216), 50 cents.

Address,

UNITY PUBLISHING COMPANY,

Marquette Building, CHICAGO.

New Publications.

WILLIAM C. GANNETT.

The House Beautiful.

By WILLIAM C. GANNETT, Author of "A Year of Miracle," "Blessed be Drudgery," etc. Paper, ornamental, choice edition, price 15 cents. [In "*Life Studies*" form, 6 cents.]

In the cheaper form the edition is neat and serviceable. The special edition on rich, tinted paper, silk stitched, with neat, illuminated cover, serves admirably as a dainty remembrance for a friend and especially to "tuck in with wedding-gifts."

MARION D. SHUTTER, D.D.

A Child of Nature.

Studies of the Outward as Related to the Inward Life. By MARION D. SHUTTER, D.D., Author of "Wit and Humor of the Bible," "Justice and Mercy," etc. Cloth, red edges, 50 cents; full gilt, $1.00.

Contents: 1. A Wayside Prophet; 2. The Joy in Harvest; 3. Monuments of the Leaves; 4. The Mission of the Snowflake; 5. Down to the Lake.

The third volume in the cloth-bound series of "Life" books,—"A Child of Nature," by Rev. Dr. Marion D. Shutter,—is already meeting large and favorable notice. The book is so handsome externally that many, seeing the 50-cent edition, at first suppose it to be the $1.00 edition. In its contents, the book, while entirely different from either of its predecessors in the series, is certain to meet with a no less cordial reception. "The graceful little volume," as the *Boston Traveler* calls it, has much of interest and much of meaning for all who shall read it, and, from cover to cover through its 111 pages, presents vividly, by tender and wise and picturesque object-teaching, "the message" of Mother Nature "that is ready for the human heart."

Sent, postpaid, on receipt of price by BLOCH & NEWMAN, Marquette Bldg., Chicago, or

JAMES H. WEST, Publisher,
174 High Street, Boston.

PATENTS
CAVEATS, TRADE MARKS
COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. $3 a year. Sample copies sent free.

Building Edition, monthly, $2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address

MUNN & CO., NEW YORK, 361 BROADWAY.

FIVE NEW SERMONS

BY

JENKIN LLOYD JONES,

"The Word of the Spirit"

TO THE

NATION, CITY,
CHURCH, HOME,
INDIVIDUAL.

Neatly Bound, 114 pages, 50 cents.

FOR SALE BY

Unity Publishing Company,

Marquette Bldg., Chicago.

THE COMPLETE STENOGRAPHIC REPORT

OF THE

PROCEEDINGS

OF THE

First American Congress

—OF—

Liberal Religious Societies

HELD IN CHICAGO,

May 22, 23, 24 and 25, 1894,

Price, - - 25 cents per copy, post free.

Liberal Discount on orders for 50 and over, made known on application.

PUBLISHED ONLY BY

BLOCH & NEWMAN, Publishers,

175 Dearborn St., CHICAGO

The Sunday School.

The World Is Saved by the Breath of the School Children.

Western Unitarian Sunday School Society.

The regular meeting of the board of directors was held at the headquarters Tuesday, June 11, at 2:30 P. M. Mr. Gould presided, and there were present, Rev. B. R. Bulkeley, Albert Scheible, Miss Lord and Mrs. Leonard.

Minutes of the secretary and report of the treasurer were read and accepted. Consultation regarding another edition of the new S. S. Services and Songs was the first business. It was voted that an edition of one thousand be made ready for Sept. 1, with certain alterations: paper, lighter weight and cream tint; size of book, smaller by a half inch in length, and one third inch in width; color, a darker, softer shade of terra cotta. Mr. Scheible was appointed a committee of one to confer with the printer and make the necessary arrangements.

Mr. Gould's illustrated "Nature Studies," printed on slips for distribution in Sunday Schools, will be ready for primary class use the first af September.

Adjourned until September.

E. T. LEONARD,
Secretary.

The Study Table

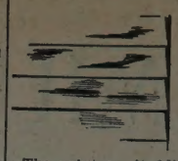
THE ARGUMENT FOR CHRISTIANITY. By Rev. Geo. C. Lorimer, D.D. Philadelphia: American Baptist Publication Society. 480 pp.; $2.00.

The author of this work says that, while Christianity is in no immediate peril, yet "it is not to be forgotten that unnumbered individuals are being unsettled in their convictions by the confident and audacious declarations of recent skepticism" [p. 15]. To warn this class "against undue reliance on the airy pretentions of modern unbelief" he presents nine arguments for Christianity.

In the unfolding of these arguments the author fails to make the very important distinction between skeptics and believers in Christianity who are unable to accept his peculiar interpretation of religion. He constantly confounds materialistic evolutionists and theistic evolutionists. The book is therefore not only a defense of the essence of Christianity but also of the author's conception of supernaturalism. There is throughout a failure to recognize the fact that one may reject an occasionally interfering God without being a materialist. For example, in his "Argument from Christ" he asks (1) could he have been evolved and (2) could he have been invented? By "evolved" he means produced by mere physical forces, by a blind, unintelligent nature. The view, that an immanent God is revealing Himself in nature and in history; that from time to time there are produced unique souls which in a peculiar degree manifest the Divine, he totally ignores. The reason for this radical defect becomes clear when we examine his idea of God.

"God, the almighty," he says, "is not by our conceptions included in nature as a part of it, and hence his direct interposition in its courses we count miraculous; that is, supernatural; and it testifies to its being such by its transcendent and unparalleled character." [p. 185.] We fancy that Dr. Lorimer will find it difficult to convince intelligent doubters of the truth in Christianity with such a conception of God.

His attitude toward Higher Criticism will surprise many of those people who have been laboring under the delusion that the author was somewhat of a liberal, if one may use that rather vogue term. Referring to



IS YOUR HOUSE DINGY?

—The paint on it blistered, faded, stained and gone in spots? Then probably you've used poorly mixed paints, or white lead.

Patton's Pure Liquid Paints

are very durable. The right mixtures of the right materials; best lead mixed with zinc to make it unchangeable, absolutely pure linseed oil. 1 gallon costs $1.50 and covers 300 square feet with 2 coats. Freight paid to your nearest railway station, if you live east of Denver. Book that contains 18 color combinations for houses—free at your dealers' or send us 4-2c stamps.

JAS. E. PATTON CO., Milwaukee, Wis.

"Liberty and Life."

DISCOURSES BY

E. P. POWELL.

CONTENTS:

LIFE AND DEATH; WHAT THEY ARE.
SIN A CRIME AGAINST LIFE: RIGHTEOUSNESS OBEDIENCE TO LAW.
SINNING AGAINST THE HOLY SPIRIT.
A SOUND MIND IN A SOUND BODY.
IS THE AVERAGE LIFE WORTH THE LIVING?
THE TRUE, THE BEAUTIFUL AND THE GOOD.
NOT ALLOPATHY NOR HOMEOPATHY, BUT SYMPATHY.
THE TRUE LIFE.
THE DOING CREED.
THE KEYS.
A BUNDLE OF PARADOXES.
A SUBSTITUTE FOR ORTHODOXY.
THE TWO THEOLOGIES.
NATURAL MORAL COMPENSATION.
CHARACTER.
THE RELIGION OF THE FUTURE.
NEW YEAR IN 1982.

Paper cover, 208 pp.; postpaid. 25 cts.
Price Reduced from 50c.

FOR SALE BY

Unity Publishing Co.,

175 Dearborn St., Chicago.

One Upward Look Each Day.

POEMS OF FAITH AND HOPE.

SELECTED by J. T. SUNDERLAND.

A Boston minister writes: "Your 'Upward Look' book is beautiful. We are buying it by the dozen, and giving it where it will do good."

One of our best known authors writes us: "Your collection of poems, 'One Upward Look Each Day,' is a wonderfully good collection. It is surprising that so many excellent poems can be comprised in so small a compass and offered at so small a price."

Price, Morocco, 75 cents each; Cloth, 50 cents each; Heavy embossed paper, 30 cents each.

Mailed to any address on receipt of price by UNITY PUBLISHING COMPANY, 175 Dearborn Street, Chicago.

The Best
Remedy for
STOMACH,
Liver, and
Bowel Complaints

AYER'S PILLS

Received
Highest Awards
AT THE
World's Fair.

HIS LATEST WORK.

The Spirit of God.

By P. C. MOZOOMDAR.

Author of "The Oriental Christ," "Heart-Beats," Etc.

TABLE OF CONTENTS.

I. The Spirit.
II. The Hindu Doctrine of the Spirit.
III. Doctrine of the Spirit in Christianity.
IV. Sense of the Unseen.
V. The Spirit in Nature.
VI. The Kinship in Nature.
VII. The Spiritual Power of the Senses.
VIII. The Spirit in Life.
IX. The Spirit in the Spirit.
X. The Spirit in Immortal Life.
XI. The Spirit in Reason.
XII. The Spirit in Love.
XIII. The Spirit in Conscience.
XIV. The Spirit in Christ.
XV. The Spirit in History.
XVI. The Spirit in all Religions.
XVII. Life in the Spirit.

Price, $1.50 postpaid.

FOR SALE BY
UNITY PUBLISHING CO.,
175 Dearborn St., Chicago.

Mozoomdar's Book

The Oriental Christ. By PROTAP CHUNDER MOZOOMDAR. 193 pages. Cloth, $1.25.

The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

Thirteen Chapters, viz., *The Bathing, Fasting, Praying, Teaching, Rebuking, Weeping, Pilgriming, Trusting, Healing, Feasting, Parting, Dying, and Reigning Christ.*

The existence of this book is a phenomenon, more than a curiosity; and rich as a new, fresh and very suggestive study of the character and person of Christ.—*Christian Union.*

It is a stroke of genius. It contains a whole philosophy of Christianity. Jesus was an Oriental. He is only to be rightly interpreted by the Oriental mind. This fascinating book comes as a revelation of essential Christianity.—*The Critic.*

FOR SALE BY
UNITY PUBLISHING COMPANY,
175 Dearborn Street, Chicago.

the higher critics he says, "If they can eliminate the miraculous element from the events and the revelations recorded in the Bible they are happy. They regard the process as synonymous with advanced thought and advanced criticism; and if the drift continues much further we shall come to the anomalous condition when advancement of thought will be measured by its distance from God." [p. 228.] This is a rather serious charge to bring against the higher critics. We are inclined to think, however, that Dr. Lorimer has not read the future aright. Critical inquiry may tend to lessen faith in the supernatural, as it is set forth in this book, but it is certainly making it possible for multitudes of the better educated classes to believe in God and in Christianity. The author tries to bring scientific Biblical criticism into disrepute by an *argumentum ad hominem.* He approvingly quotes the words of Rev. G. Ensor, who says: "Christ as a critic was sinless. No critic of this or any Christian age has had opportunity for personal converse with Moses. But Christ spoke to him on the Transfiguration Mount. If I knew on indisputable testimony of any teacher who had seen and spoken with Moses, living or dead, I should attach enormous value to his opinion of Moses and his words—more, I think, than to the *dictum* of any Hebrew chair." [p. 251]. Surely there never was a more striking illustration of the need of scientific historical criticism.

The book has very many interesting and attractive features. It is well written and will no doubt be regarded in orthodox circles as an exceedingly strong and popular presentation of the arguments for supernaturalism. It has a very complete index and a list of the authors and works cited. A. W. W.

A Critical Account of the Philosophy of Lotze. The Doctrine of Thought. By Henry Jones, M. A. New York: MacMillan & Co., 1895. Crown 12 mo., 375 pp.; $1.75.

Professor Jones's "Browning as a Philosophical and Religious Teacher" is the best book of Browning criticism that has been written up to date. In that book it was easy enough to see that he was an Hegelian, but one sitting rather loose to the system, or, at least, careful not to intrude it overmuch in a distinctly literary study. That book has probably sold a good many copies of the volume which we have now in hand. The purchasers will in some cases read it to the end, but the majority, we imagine, will get stalled somewhere in the earlier chapters. Those who want an excellent gymnastic for the mind can hardly find a better, but that it is hard reading only the most acutely metaphysical or the most conceited will deny. Having read it to the end, we are, however, convinced that it makes its main contention entirely good. It is that a logical development of Lotze's criticism of Hegel issues in its refutation, and at the same time indicates in a new way the necessity for an idealistic construction of experience. We have not found the positive side of this position so effectively wrought out as the negation, but at least the book calls an imperative halt to those who are in haste to accept Lotze's amalgam of skepticism and intuition as the last word of philosophy. Thought and reason fare very badly at Lotze's hands, as they do at Kidd's and Balfour's, and at the hands of the new German mystics, Hermann and Kaftan, and Professor Jones's new book is a very timely one indeed for those who want some reinforcement of their own natural persuasion that for really knowing anything thought and reason are, however imperfect, the best instruments that have been placed within our reach. C.

THE NEW UNITY
CLUBBING LIST
FOR 1895.

Any one wishing to subscribe for either one or more of the following publications, can do so at the prices as announced:

	REGULAR PRICE ALONE.	With NEW Subscrib'rs to The New Unity.
Arena,	$5.00	$6.00
Atlantic Monthly,	4.00	5.00
Babyhood,	1.00	2.50
Biblical World,	2.00	3.25
Century Magazine,	4.00	5.00
Cosmopolitan,	1.50	3.00
Forum,	3.00	4.00
Free Church Record,	1.00	2.50
Good Housekeeping,	2.00	3.25
Harper's Bazaar,	4.00	5.00
" Magazine,	4.00	5.00
" Weekly,	4.00	5.00
" Young People,	2.00	3.00
International Journal of Ethics,	2.50	3.75
Jenness Miller Monthly,	1.00	2.50
Ladies' Home Companion,	1.00	2.00
Lippincott's Magazine,	3.00	4.00
McClure's Magazine,	1.50	3.00
Munsey's Magazine,	1.00	2.50
New England Magazine,	3.00	4.00
New World,	3.00	4.00
Non-Sectarian,	1.00	2.25
North American Review,	5.00	6.00
Popular Science Monthly,	5.00	6.00
Reform Advocate,	2.00	3.00
Review of Reviews,	2.50	3.50
St. Nicholas Magazine,	3.00	4.00
Scientific American,	3.00	4.00
" " Supplement,	5.00	6.00
Scribner's Magazine,	3.00	4.00

The clubbing rate is offered for and to *new subscribers* to THE NEW UNITY at $2.00 per year and paid in advance. Old subscribers can obtain any of the publications by sending in *new subscriptions* and having the clubbing journal sent to their own addresses. Address,

BLOCH & NEWMAN, Publishers,
175 Dearborn St., CHICAGO.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

The Office of Luxury.

When we read most of the criticisms that have been uttered against luxury, even by great writers, we find that they are inspired by a thought as inexact as it is superficial; by the mistake of supposing that the superfluous luxuries enjoyed by the wealthy are acquired at the expense of the necessaries of the poor. If no fine shoes were made, it is said, everybody would have good shoes; but all men in civilized countries have got their good shoes without the manufacture of fine boots for men and women being diminished. Again, we hear, would the world not be better off if, instead of ten or twenty thousand objects of luxury, ten or twenty thousand useful things were made?

The question can not be put in this way. The conception of social activity that lies at the bottom of this reasoning is false. It regards social activity as a factor fixed once and forever; and it imagines that if we take five hundred thousand days' work for superfluities, this five hundred thousand days' work will be lacking for necessaries. We should ask whether man's productive capacity, his inventive force, his energy in working, and the progress of the arts and sciences have not been kept up and extended by the constant seeking for a more embellished life and the satisfaction of more diversified wants; if a society that does not condemn and proscribe luxury has not, even in the matter of common objects, an infinitely greater productive force than a society that does condemn and proscribe it. We should inquire if the taste for novelty and change that characterizes luxury does not contribute to keep the general spirit of a society more on the alert, more ready to institute better industrial conditions and make discoveries and improvements; and if, on the other hand, a society always held down to the same kind of monotonous, insipid life would be as productive, even in agriculture and the common arts, as another, excited to incessant activity by luxurious tastes.

Industrial progress and the extension of general wealth make common many articles once regarded as luxuries. Sugar, spices and coffee were once luxuries; drinking glasses, window panes and curtains and carpets. Watches and clocks were grand luxuries till they could be made for eight or ten dollars. In articles of clothing, shirts, stockings, shoes, pocket-handkerchiefs (even in Montaigne's time), ribbons, and lace were regarded as superfluities which men and women living naturally could well do without.—M. PAUL BEAULIEU, *in The Popular Science Monthly for May.*

Sickness Among Children,

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

LOOK OUT for imitation of Dobbins' Electric Soap. There are lots of adulterated soaps not worthy of a trade mark of their own. See that every wrapper has Dobbins on it. Take no other.

A Chance to Make Money!

I have made $1,640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the Washers, and every Washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear $5,000 this year. My sister and brother have started in the business, and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and if you don't make lots of money, it's your own fault.

MRS. W. H.

Georgia Peach Carnival.

The latest and most reliable estimates say 3,000 car loads of peaches will be shipped from Georgia this season. So important has the peach industry of that section become that the growers have arranged to hold a mammoth Peach Carnival at Macon, the center of the Peach Belt, from July 1st to 20th, inclusive, during which time every variety of fruit grown in Georgia will be on exhibition. Arrangements are being made to run excursions from all sections of the north and west to Macon during the carnival. Macon expects to entertain 50,000 visitors.

A Trip to Bermuda.

A select party is being organized for a journey to the Bermuda Islands later in the year. A well known lady, married, will chaperone it and is making the entire arrangements. Young ladies especially will thus find an excellent opportunity to make a fine trip. The best credentials are given by the lady and are expected in return. The cost of the round trip from New York and return, including steamship and hotel bills, carriage hire, tips, incidentals, will be $150. The party will be limited to about twelve people and anyone desiring to go had better make an early application. Further information may be obtained by addressing "Bermuda," care of this office.

Remunerative Industries For

Both Sexes—and Short-Hand by mail. Wm. Bland, Olsburg, Kan. Editor of "Van Mission Echo," a long-hand and short-hand 10-cent monthly.

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

WALTER BAKER & CO.

The Largest Manufacturers of

PURE, HIGH GRADE COCOAS and CHOCOLATES

On this Continent, have received

HIGHEST AWARDS

from the great

Industrial and Food EXPOSITIONS IN EUROPE AND AMERICA.

Caution: In view of the many imitations of the labels and wrappers on our goods, consumers should make sure that our place of manufacture, namely, Dorchester, Mass., is printed on each package.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO., DORCHESTER, MASS.

A WARM BATH WITH CUTICURA SOAP

And a single application of CUTICURA, the great skin cure, will afford instant relief, permit rest and sleep, and point to a speedy, economical, and permanent cure of the most distressing of itching, burning, bleeding, scaly, and crusted skin and scalp diseases, after physicians, hospitals, and all else fail.

Sold throughout the world. British depot: NEWBERY, 1, King Edward-st., London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

This Elegant 'New Rochester' Nickel or Gilt Sewing Lamp

without glassware will be sent express paid to any address for $1.20

Chimney and Shade sold everywhere, or we can supply you

We make 70 other styles of the famous 'New Rochester,' now greatly improved.)

The desideratum for a Summer Lamp; sufficient light with one-quarter the heat of larger sizes.

Bridgeport Brass Co. Bridgeport, Conn. 19 Murray St., N.Y.

BLANCARD'S IODIDE OF IRON. PILLS.

ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and regulating its periodic course.

None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y. and all Druggists.

THE BIBLE:

ITS ORIGIN, GROWTH AND CHARACTER,

—AND—

Its Place among the Sacred Books of the World

TOGETHER WITH A

List of Books for Study and Reference, with Critical Comments,

By JABEZ THOMAS SUNDERLAND.

This book has grown from the author's "What is the Bible?" published in 1878, but it "is a new work, wider in aim, more comprehensive in plan, and containing more than twice as much matter." It presents in popular form the results of the higher criticism and of the best and latest scholarship relating to the Bible

Price, $1.50.

FOR SALE BY

UNITY PUBLISHING CO.,

175 Dearborn St., Chicago.

Our Heredity from God

CONSISTING OF

LECTURES ON EVOLUTION.

By E. P. POWELL.

"This book [now in its fourth edition] is dedicated to all those who, like the author, have lost faith in authoritative Revelation, in hopes that they, like himself, may find satisfaction in that revelation of Eternal Life and Truth which is steadily unfolded to us by Science."

Price, $1.75.

FOR SALE BY

UNITY PUBLISHING CO.,

175 Dearborn St., Chicago.